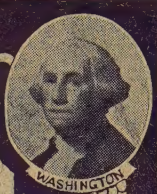
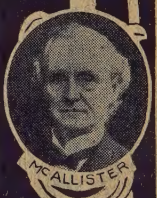


THE CHRISTIAN STATESMAN

Founded in 1867

DEVOTED TO CHRISTIAN POLITICAL AND SOCIAL SCIENCE

Let now the Earth rejoice,
And all His faithful sing
The triumph of the Son of God,
The rising of the King.



Vol. LXII APRIL, 1928 No. 4

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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EDITORS:

WILLIAM PARSONS RICHARD CAMERON WYLIE

The Resurrection Needed

DURING those days when Christ lay in Joseph's sepulchre and the apostles and their friends were saying plaintively one to another, "We hoped it had been He, who should redeem Israel;" they needed the resurrection more than anything else. They needed it to throw into order all He had taught them and all that they had seen in Him. They needed it to revive their faith in Him and their hope that He would certainly redeem, not only Israel, but the whole world.

This was precisely the effect of the resurrection upon them. It enlarged, clarified and arranged their knowledge for it declared to them that "He was the Son of God with power;" it revived their hope; it quickened their faith; it created anew their courage. From that day they began their career of world conquest; a career that lifted them from Syrian provincialism to world leadership.

Frequently since that time, His followers have fallen into that state of confusion and despair, because of seeming defeat at the hands of His foes. We are somewhat in that condition today. Hundreds of writers and speakers who want to be Christians, are writing and speaking under the shadow of defeat and fear of the disappearance of Christian civilization, unless their immediate objectives are achieved. There seems no hope of achieving them and they cry, "Christianity is a failure, yet we hoped so much in it." In a multitude of forms, this plaintive wail is going up into thin vapor.

Studying this attitude of defeat and despair only from the civic side of current Christianity, this is what we find. The ideals of civic life, which are an essential to any permanent and complete Christianity, have been betrayed in the house of His friends. In the place of the ringing cry, "Jesus Christ, the Suzerain of the Kings of the earth," many have taken up the cry, "My country, right or wrong," which sounds much like that other cry, "Barabbas, Barabbas." Under the philosophy of secularism, this Christian ideal of the embodied authority of Christ, has been crucified upon the formula, "Sovereignty knows no Superior." Christian idealism in government is dead, say the world's thinkers. The people are the supreme authority, what they think is best for their happiness is law. And those of a generation ago and their descendants, who dreamed that Christ was to triumphantly banish war, the liquor traffic, economic exploitation, crime and political corruption, now know that their theory of the social order is actually buried under the mass of secular, hedonistic, atheistic, materialistic, deification of nationalism. Even many of the apostles of this Christian theory of government today, are timidly taking refuge under the ægis of social and humanitarian reforms, which can be pushed in the name of nationalism. What is needed today, in the world of Christian social thought, is a resurrection in the minds and hearts of His believing people, (especially the clergy and college instructors and reformers), of a real belief in the simple fundamental teachings of the Bible, as to civic Christianity. They need a

resurrection of conviction as to the truth that "All power in heaven and on earth is given to Christ;" that human governments derive their just powers from Him and are His servants; as such, they are under obligation to govern men for their good and according to His will; that citizens of self-governing nations should appeal to His authority, as the ground of their right to prosecute reforms which conditions demand; to all opposers, they should have courage and faith to say, "We ought to obey God rather than heed your wishes." They need again the resurrection of the conviction that the only hope for the future of civilization, lies in the ability of men to perfect a Christian social order based upon righteousness, and to create a citizenry able to remain Christian in the prosperity that even a slight approach to such a social order produces.

There has always been a vibratory progress in Christian thought. Popular thinking, even concerning Christian doctrine, has ever oscillated from one extreme to the other. The Fifth Monarchy Men of Cromwell's day; the Covenanters of the restoration period and the Romanists indicate extremes in one direction of this thought; the secularism of evangelical Christians of the present day, represents the extreme negative. Between the two, lies the truth concerning the relation of civil government to Jesus Christ. This middle ground thought, seems to have died out of the thinking of Christians, but it will be revived. How and when, we are not prophets enough to forecast; but our confidence in the abiding character of God's word, creates the faith that it will under the power of the Spirit be revived until it becomes the current, accepted thought.

Such a resurrection of conviction, will restore again the "faith of our fathers," who founded our civil system upon this theory of civil government, and would create anew the determination to work out this theory to its conclusions, in order that America shall never be relegated to the position of an arrested development.

With this resurrection of knowledge, conviction, faith and hope in Christ as the real Ruler of nations, as well as the Head of the Church, will come again the enthusiasm to work for and perfect our social order; to work for reforms which human need, and His ethical teachings point out as necessary. With this resurrection an actual experience, Christians will devote themselves to the making of America a nation which in the name of Christ, shall govern all the people, for the good of all the people and by all the people, through our historic institutions. That Christ the King, should be raised again in the hearts of His people at this Easter time should be the hope and prayer of all who love and serve Him.

THE world powers are still obdurate; the Gospel does not induce them to repent or reform. They all retain the spirit of self-determination; retain their independence of the Almighty Ruler. None of them say, "The Lord, He is our God." Many say with disdain, "Who is the Lord, that we should obey Him?" All this must have an end. The eternal Father placed Jesus on the throne, and said, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." The seven last plagues, God's heavy artillery, will prostrate the nations, "and the Lord alone shall be exalted in that day."—*Christian Nation*

Notes by the Way

PROBABLY one of the best antidotes for the militaristic fever that anyone can take is a visit to the war section of the exhibits in the Smithsonian Institute, at Washington, D. C. If those pictures do not cure this malady, the patient is hopeless. They are real art too.

VIRGINIA'S legislators made a fairly creditable record in their recent session. They passed a strong bill for the suppressing of lynching and killed bills proposing to legalize race track gambling, commercialized sports on Sunday, one intended to weaken the enforcement of prohibition law and one to abolish capital punishment.

ONE of the finest presentations of the right and fitness of placing the Bible in the curriculum of the public schools is a half column editorial in the Nashville Tennessean, for February 21st. The gist of the article is that America used to have it there and only good came of it. Europe, especially England has it and it is working well. Why not put it back in all of the states?

JUDGING by the newspaper and magazine reaction to the Havana Conference, the net results were, that the United States had her own way in everything. If this is a victory for peace and good will, it will be the strangest phenomena known to diplomacy. Well, there is to be another conference soon. It may do better.

TRANSFERRING the consideration of divorce and remarriage from the Rota to the College of Cardinals, does not mean that Rome has renounced the right to declare null and void, marriages performed under the civil laws of the United States, or any other states. It simply means a change of the office in which the act is taken. To American citizens, it is simply an unimportant change in the detail of Roman administration.

COMMERCIALISM, exploiting the beauty of the young womanhood of America, for the purpose of advertising Atlantic City, is raising a storm of protest all over the United States. Entirely apart from the moral effects on the young woman concerned, the vast free advertising scheme foisted upon the public by this and cooperating Chambers of Commerce, is sheer economic waste. The whole beauty show business is a mistletoe parasite, on the business world.

A NUMBER of the European Protestant ministers have a reading knowledge of English, and would be glad to receive copies of American religious papers and good secular journals. Any of our readers who would like to send copies of such magazines to people who would greatly appreciate them, may

have names and addresses furnished them by addressing Rev. Kenneth D. Miller, 105 East 22nd Street, New York.

ONE of the echoes of the recent Havana Conference was heard in Geneva recently when at the session of the Security Commission the Argentine delegate entered a sharp protest against Article 21, of the League Covenant which recognizes the Monroe doctrine as a regional understanding. His position was that the Monroe doctrine is simply a political declaration by the United States, and in no way binding upon any other American State.

CAESAR'S wife must be above reproach runs the old Latin proverb. Judged by the discipline just administered to three of the foreign office personnel who speculated in foreign exchange, the same is demanded of British Foreign Office secretaries. One was dismissed, one allowed to resign and the third was reprimanded and set back three years in seniority. Yet neither of them had used any official information. It would be well if all public servants were held to such high ideals.

WE confess to growing a little weary with the oft reiterated notion that modern labor saving machinery has a degrading effect upon the workers. The New York Times, is right when it says, "It takes more intelligence to run a turret lathe, than to raise water with a treadmill on the banks of the Ganges." The lessened physical effort and shorter hours of labor, more than compensate for the simplifying of the mechanical operations. As to monotony, the decision goes to the treadmill.

BRITISH Romanists, or at least their section of the hierarchy, are just now engaged in an attempt to saddle their parochial school building upon British taxpayers and are threatening to make acceptance of this policy a test at the polls. They have no more claim there for such public help than they do in this country. But then it may be our turn next. Our best defense is to put such religious and moral education into the public schools, as the state needs to preserve its idealism and let the churches look after what they need in addition.

BUCKING the community chest has become quite common recently in cities which have tried it. The Kingsley Association of Pittsburgh, has flatly refused to enter any such arrangement. One of the most cogent, among several reasons it gives is the fact that "the various concrete types of work tend to recede in the mind of the giver into a vague background of charity." Consolidation of essentially different activities, always has dried up vital interest, because of the abstractions and generalities of big organizations.

BEFORE the World War it was boldly charged by the press that whenever an armament budget was challenged in any nation by the peace loving people, the Krupps and other munition makers through a subsidized press

worked up a war scare and drove it through. Our navy men seem to be trying the same scheme on us in the United States today. Let us hope Congress is wise to the game, and that the richly deserved rebuke administered to Admiral Plunkett by the President will put a stop to this sort of naval maneouver forever.

AS a sample of Judge Lindsey's reasoning, when arguing for companionate marriage, he says there are 10,000,000 boys under 30 years of age, of whom only 4,000,000 are married. From this, he draws the conclusion that young men are going in for illicit sex relations and avoiding marriage because of hesitancy at a life estate. But let us see. Two-thirds of these or roughly speaking 7,000,000 are twenty years of age or under. This looks to us as if there are 1,000,000 more of them married than ought to be. Try it again, Judge, and I hope you do better.

NEWS reaches us that the Federal Council of Churches and the Greater New York Federation of Churches are moving to nationalize religious broadcasting through the Blue and Red Network hook-ups. We are not made hilariously joyful over this announcement for two simple reasons. We find local religious broadcasting far more profitable to us intellectually and spiritually, and this also looks like an attempt to force the New York mind upon the country, Willy Nilly. We all know the trouble which receiving sets have in breaking through these hook-ups.

FRANCE recently called the attention of the world to a strange derelection on the part of most nations, by pointing out the fact that France and Venezuela are so far, the only nations which have ratified the convention outlawing the use of poison gas in warfare. June 17, 1925, the representatives of 31 nations signed this convention, and so far only these two have ratified it. Verily the quality of mercy as it looks toward non-combatants "is not strained" among the elder statesman, who are still at the helm of the nations. Incidentally, the chemical companies have more political pull than the world dreamed of three years ago.

WHEN the Remus trial ended in Cincinnati, a certain theatrical manager made an offer to one of the jurors to appear for money on the stage and tell about the trial and why the jury decided as it did.

Most decent people wonder at the verdict and would like to have it explained. Was the jury terrorized, hypnotized, bribed or just plain crazy. But to commercialize such miscarriage of justice, is a disgusting want of good taste, good morals and good citizenship, that should forever brand the man who made the offer as an undesirable citizen, even if the refusal of the offer cannot restore to public confidence, the man to whom it was made.

Courts and legislatures may be made over if they fail, but the man, once a boy, cannot be made over by any process of school training.—*S. M. Ellis*

THE OUTLOOK

— OF THE —

CHRISTIAN STATESMAN

All American Prohibition Rally

Thirty-one organizations, represented by more than five hundred delegates from all over the United States, met in the Assembly room of the Mayflower Hotel in Washington, D. C., on February 28th, for an all day session. It was a busy day, beginning at 9:30 A. M., and closing for all except its legislative committee at 10:30 P. M. Fifty-one addresses, besides remarks by four presiding officers and considerable discussion from the floor, made up the program. This was made possible by a luncheon at noon and a banquet in the evening, besides the morning and afternoon sessions.

The most informing part of the program was the thirty-one three minute addresses by representatives of the thirty-one societies entering into the conference. They represented Jewish, Catholic and Protestant; political and semi-political organizations, as well as churches and Woman's Clubs. The membership of the organizations, probably totals 30,000,000 people. While no claim was made that these organizations were a unit behind the representatives, yet men like Judge Delacy, who spoke for the Catholics, undoubtedly represents a large section of that Church, and no man was more emphatic in his declaration of convictions than this judge. They revealed the following conditions as seen from all over the country:

1. Prohibition is proving itself beneficial in every way. There is less drinking, less drunkenness, less sickness, poverty and crime which arises from liquor drinking, than at any time in the history of the United States, unless it be for a short time in 1920. This is true of rebel states and cities, as well as those which support the law.

2. Conditions are steadily improving under the present enforcement regime.

3. Former opponents of the law, are slowly changing into supporters because of the economic good growing out of it.

The program universally declared was expressed as follows:

1. We will not stand for any soft pedaling, pussyfooting, mental reservation or equivocation, in the party platforms this year.

2. We will not stand for any merely political dry candidate for president. He must be a prohibitionist by conviction. The candidate is as important as the platform.

3. We will not tolerate the hitching up of a wet running mate, with a dry presidential candidate.

4. The southern delegates repeatedly declared, "We will wreck the Democratic party, if New York forces the nomination of Al. Smith, or any other wet candidate."

This unanimous, determined, fighting attitude on the part of the representatives of thirty million people, surpasses anything witnessed since the passage of the Eighteenth Amendment. The question raised by a political onlooker was, "Will they stick?" Our judgment in comparing the spirit of many such gatherings with this one is, that they will.

There was no disposition to dictate any specific form of plank to the platform committees, but to clearly serve notice on political leaders that no longer would the dry sentiment of the country allow them to play politics with this issue; that we propose to assert our rights and repudiate any man or party, who will not heartily and unequivocally support the constitution and all enforcing laws. The resolutions were drawn by veteran campaigners and passed with a surprising unanimity. Especially were dry people all over the country, urged to get at the job of choosing dry delegates to the conventions to be held at Kansas City and Houston.

Dan Poling of New York, proved himself to be a master at presiding over such an assembly and the smoothness and dispatch with which everything was conducted is in no small way due to his ability.

Sabbath Council Meeting

Representatives of the various organizations affiliated in the Allied Council for securing a Rest Day Law for the nation's capital, met in Washington, D. C., on February 29th. Three sessions were held during the day; a business meeting in the north room of the Mayflower Hotel, a conference with Congressman Lankford in his office at the Capitol, and a popular meeting at the Luther Place Memorial Church, in the evening

One of the reports made to the meeting was, that the friends of the Sunday Rest Day Laws in Michigan, under the leadership of the Master Barber's Association, had secured a petition of 32,000 names in favor of the Lankford Bill (H. R. 78); and that they had set as their goal, 120,000 for the State of Michigan. This would be 10,000 more for the one state, than the entire membership of the Seventh Day Adventists for the whole United States. They, with the atheists, are the leading opponents of the Bill so far, although the motion picture interests also are taking some action against it. This is confined largely, to Exhibitors Associations.

There will probably be no attempt to force this Bill out of the Committee of the District of Columbia's hands, until after the summer recess, when the movement can be brought with force and what now looks like success.

At the evening session, which was addressed by Congressman Lankford and Congressman Beers, the following resolutions were adopted by the workers living in the district.

"Be it resolved this the twenty-ninth day of February, by a group of pastors and workers in the churches in Washington, D. C.

First: That we pledge, the United Council for securing a Sunday Rest Law for the District of Columbia, our whole hearted co-operation.

Second: That we endorse the Sunday Rest Bill introduced by Congressman Lankford of Georgia, and pledge him our best efforts to secure the passage of his bill.

Third: That we recommend the naming of a Back Home Committee in the District of Columbia Churches to help secure a Sunday Rest Law for the district, and further recommend that Rev. Drs. Eugene Crawford, Joseph R. Sizoo, W. S. Abernathy, W. M. Hoffman, R. Y. Nickolson, George F. Dudley and Charles H. Butler, be named on this Committee for their respective denominations and that they be empowered to secure a Chairman for the other co-operating denominations in the district, and to fill any vacancies on the above named committee."

Bible Teaching Arraigned

A recent issue of *The Leader* of Regina, Canada, gives an account of the controversy in that city over the question of Bible reading and religious teaching in the public schools. Mr. L. Rosenberg, formerly a teacher in England and in Saskatchewan, contended that the introduction of such teaching, whether denominational or undenominational, would neither serve the cause of true religion or of true Canadian citizenship, and that the addition of such instruction to the public school curriculum was neither necessary, desirable nor just.

He maintained that it is impossible for a teacher who belongs to a religious denomination to give undenominational religious instruction. And this would mean interference by the state in the private religious belief of the parents and their children. He held still further that this would tend to emphasize religious differences and prevent the crystalization of a spirit of Canadian unity. He held that it would be unjust because it would use the machinery of the state at the expense of the citizens to enforce the teaching of the beliefs of only a part of them. Thus is Canada plagued with the same sort of narrow-minded reactionaries as we are.

Who Leads In Cruisers

Simply neglect to mention the age of ships and it is easy to prove the United States outclassed. There is an old proverb which says, "He that pleadeth his cause first seemeth just, but his neighbor cometh and searcheth him out." This proverb is well illustrated by some facts and figures furnished by the National Council for the Prevention of War. The House Naval Committee in order to put across even its modified bill presented the following comparison:

Country	Number	Ratio	Tonnage	Ratio
United States	33	2.6	296,000	3.8
British Empire	63	5.	386,636	5.
Japan	33	2.6	206,415	2.7

This seems conclusively to prove that we are being outclassed by the British Empire. But the 56 cruisers which the British Empire, including Australia, will

have in 1931 comprise 39 ships now built, 14 that are building, and three authorized. *Twenty-five of the 39 existing British cruisers with a combined tonnage of* 100,000 *tons were completed in the years* 1915-18, *and most of them did service during the War.* In 1931 they will be approaching obsolescence. Their average size is 4,000 tons.

All of our cruisers date from 1923 or later. Our smallest are listed in Document No. 183 at 7,500 tons. These important facts of age and size—and the situation is the same regarding speed and gun power—give a very different picture of the relative status of our navy.

Even taking into account the age and approaching obsolescence of the 25 constructed before 1918 the comparative strength in 1931 in modern cruisers of 6,500 to 10,000 tons, which the 15 United States House Committee requested in H. R. 11526 are built, and if the British do not build beyond their 1929 program:

Country	Number	Tons
United States	33	305,000
British Empire	23	216,100
Japan	12	108,000

Comparative strength in 1931 in first-line cruisers of *all sizes* from 3,000 to 10,000 *tons* if the 15 United States Cruisers are built, and if the British do not build beyond their 1929 program:

Country	Number	Tons
United States	33	305,000
British Empire	56	352,810
Japan	29	196,205

These tables show at a glance the unscientific, deceptive character of the information the big navy men have been passing out in their propaganda for a "rounded out" navy. The modified bill is larger than any present need.

Providing for Military Baggage

Upon the entrance of the United States into the World War, a certain minister who applied for work under the Y.M.C.A., was facetiously told upon the occasion of his physical examination, "We are not collecting baggage."

One Fritz Holm of Denmark, could scarcely make that assertion if we are to take seriously the draft of a new law, which he proposes for adoption in all the civilized nations of the world. Its provisions are, that in case any government declares a war of aggression, that at once the control of affairs shall pass from its hands to such as are provided for in these emergencies and that all public officials, legislators and ecclesiastics of every grade, shall be drafted as privates, with no possibility of attaining official rank, their service to be rendered in actual front line conflict.

This would probably prevent most wars, by inducing conservatism on the part of super patriots, and might prevent other wars of aggression by over loading the baggage trains. Most of these persons could not carry the kit a mile.

Whether Mr. Holm is serious or facetious in his proposal, he has placed his finger on one of the war making forces of present-day nationalism. If in addi-

tion, Mr. Harding's proposal to mobilize all industries that could possibly profit by war, drafting them as soldiers are drafted, this would doubtless be accomplished. Its so easy to be willing to shed the last drop of blood, that flows in the veins of some one else, for national honor, and just as hard for middle aged businessmen and politicians to make real personal sacrifice, that some such principle might be worth trying. However, we sincerely hope that such progress may be made along the lines of outlawing war and creating the machinery of peace and international justice, that such drastic measures may not be found necessary.

This very proposal, however, shows the trend of popular opposition to the old war making ideals of government. It is one of the signs of the times that elder statesmen will do well to read with care.

A Correct Perspective

The vigorous pulsebeat of the seventies in Pittsburgh was recorded faithfully in the newspapers of the time. The Pittsburgh Gazette, then nearing its own centennial, was a vigorous daily.

Reading the papers of fifty years ago leaves one distinct impression, that human nature has not changed at all, except perhaps, for the better. There were just as scandalous and horrifying deeds then as now, and probably as many acts of mercy and generosity, in proportion, as take place today.

The impression that crime news is of recent origin is erroneous to an extreme, as well as the impression that there was comparatively little crime in the seventies and later years. There is scarcely any great crime of today that cannot be duplicated with one equally as astounding fifty years ago.

Nor were the crimes of those days limited only to chicken thievery, petty robbery and burglary, in addition to the ordinary run of assaults and battery, but there were greater crimes against the person and startling embezzlements, misappropriations of funds and swindles.

In this latter class belongs the malfeasance in office of Secretary of War, William W. Belknap, under President Grant. He was impeached for corruption in office, but resigned before action was taken. Columns of space even in that day were devoted to this affair, as well as to postoffice, bank and bond house defalcations.

Against this background, the naval oil lease scandal involving Secretary of the Interior, Albert B. Fall, under the administration of President Harding, sinks into proper perspective.

Political intrigues were then something of a warning. Boss Tweed ruled New York City, with undisputed sway, and Philadelphia had its bosses in Senators Quay and Penrose. Such fiascos as the Allegheny Water Works, the Penn Avenue paving, and other scandals, aroused the ire and indignation of the righteous in Allegheny County. It may not be presuming to suppose that the revivals of Moody and Sankey filled a real need.

Suicides both by hanging and by drowning were not uncommon. Thuggery

and highway robbery were practiced to such an extent that the modern man wonders how it could have been done without the use of the automobile.

Pedestrians are warned to "leave their watches and valuables at home before taking the street" on New Year's night of 1876. All who mingled in the crowds of that day were not strictly honest apparently.

Many a young girl leaped into the Allegheny river from the Sixth Street bridge, carrying her own secrets with her into eternity. Many a drunkard froze to death on the river bank where he had been tossed by an unkind barkeep. Many a tramp committed crimes that are avoided today through proper police protection and social agencies.

Charities, though existent and performing valiantly, were not so extensive as today, and there was undoubtedly more suffering and want in those times than now.—*Gazette Times*

To Strengthen The Volstead Law

Congressman W. H. Sproul of Kansas, has introduced a bill, H. R. 11410, to strengthen the National Prohibition Act, commonly known as the Volstead Law. The Volstead Law was hastily prepared and passed by Congress after the ratification of the Eighteenth Amendment in 1919. Eight years of experience in trying to enforce it in all parts of the country, especially in the large wet states of the east, has revealed that it was very carelessly drawn, that it is full of loop holes and that it is impossible to secure satisfactory prohibition enforcement under it in great wet states such as New York, New Jersey, Pennsylvania and Maryland, especially in great wet cities.

Therefore, for more than a year the National Civic League has been studying how the Volstead Law should be amended so as to make it more effective and more easily enforceable. The result is this Sproul bill. Among the new teeth or amendments which the Sproul bill will put into the Volstead Law are the following:

1. Without any additional expenditure of money, it greatly increases the number of judges and enforcement officers. It will clear the court calendars which are now behind two and three years.

Using the concurrent power, it gives every state peace officer the authority and duty to enforce the Eighteenth Amendment. It makes it the duty of United States Marshals, and Deputy Marshals to assist in the enforcement of prohibition.

It makes United States Commissioners serve as Courts to try persons and to impose sentence in cases of pleas of guilty or convictions for first offenses only. These provisions bring into action an army of trained recruits which the government could not duplicate with a billion dollars a year.

2. When a person illegally manufactures or sells liquor the Court shall issue a perpetual injunction against his *ever again* violating this law in that place or *anywhere else* in the United States, thus making him in contempt of court if he does so. For a second offense a prison sentence must be imposed.

3. When it is proven in court that a place has been maintained for the illegal manufacture or sale of intoxicating liquor, or when its proprietor has

been convicted of so doing, the place shall be declared a nuisance and the court shall abate the same by padlocking it for one year and issuing a perpetual injunction against the place *ever again* being used for such purposes, by anyone whomsoever.

4. *A minimum penalty for first conviction of* $300, the same as many State Prohibition laws provide. The Volstead law fixes a maximum penalty of $1,000 for first conviction for making or selling liquor, but has no minimum penalty.

5. The homes and family life of our land are protected from becoming worse than saloons by providing that a search warrant *shall* be issued on the affidavit of a person that he "has reason to believe and does believe" that intoxicating liquor is being illegally made or sold in a certain named place. The Volstead law requires that there must be affidavit of "sale" in a private dwelling in order to get a search warrant, but that is almost impossible. Thousands of foreigners have a home brew plant in their kitchen or a still in their cellar and will never *sell* any liquor on the premises to strangers. Many of them are doing an enormous liquor business, but the government cannot get a warrant to search their homes and seize the big manufacturing plants, because the prohibition agents cannot *buy* any liquor therein.

6. Better and easier methods of getting evidence against violators are provided than by forcing prohibition agents to buy and drink intoxicating liquor.

7. An incorporated organization or any private citizen can employ a lawyer and start proceedings in the name of the United States Government to enjoin a liquor manufacturer or dealer and abate his place of business as a nuisance. Twenty *State* Prohibition laws so provide.

HERE IS A GOOD PETITION FORM

To the United States House of Representatives:

Care of Hon. ....., Washington, D. C.

The undersigned American citizens petition your honorable body for passage of the Sproul Bill, H. R. No. 11410, to amend the National Prohibition Act, commonly known as the Volstead Law, making that law more workable, more effective and easier to enforce.

Unemployment

Mr. A. C. Baker, Secretary of the Bowery Mission, New York City, gives out the fact that the mission is now feeding 1,200 unemployed men per day, as against 264 per day in September, 1927. He assigns as the cause of this unemployment the moving in of men thrown out of employment by the New England floods, the Pennsylvania coal strike, the depression in the cotton textile industry caused by the rapid shift of women from cotton to silk, the moving into apartments which throws out of employment many servants, and the open winter which cuts down the street cleaning force. This report only assumes to deal with unskilled workers. He includes in his report the following significant note:

"We find drinking here reduced very materially and the destitution is not

by any means due to the evil of drink as in former years."

It has been roughly estimated that there are about 4,000,000 unemployed in the United States. This is probably double the number normally found in this condition. The Labor Bureau which is responsible for this estimate adds this fact: "The United States has no national system of employment exchange, where those looking for work register. In this respect we are behind most other industrial countries."

The Senate has appointed a committee to investigate the extent and causes of this unemployment, as well as preventives and remedial measures. A very slight depression in general business over the country added to calamity and sudden shifts in the habits of the people, seem to explain this distressing fact.

If the liquor traffic had been running unimpeded and immigration had been flowing in at the old volume attained before the "quota law" became operative, it would doubtless be much worse. The fact remains, that in almost every basic industry, the report is made, that the industry is overcrowded; too many plants, too many workers. This has been the case in the coal industry for several years. It is evidently the case in agriculture, the automobile industry, the steel mills and even the government arsenals.

We suspect that the substitution of efficient machines for men, increasing production and releasing workers, is going on more rapidly than adjustment is possible. This accounts for much of the increase in this condition of unemployment. Perhaps growing competition in foreign markets may also enter here.

Whether the ultimate cure for this is an unemployment insurance, Federal employment agencies, industrial courts, and tariff adjustments or higher wages, and anti-strike laws, we do not know. Probably all of these will enter into the solution. We do know however, that every Christian placed in a position to either study, investigate, or control any of the nation's economic forces, should turn his attention to the removal of the causes of periodic unemployment.

Christian Administrative Spirit

As an illustration of the principle of Christianity embodied in law, the following "first order" was issued by the newly elected "Chief Constable" of Liverpool, England. "The principles which should govern every man (on the force) are the diligent maintenance of law and order; the recognition of the fact of service to the whole community, oblivious of class, factions or parties; the necessity of politeness and courtesy to all persons of whatever degree; a proper acceptance of the rights of every citizen, the embracing of every opportunity to prevent offense and crime, in preference to making charges for personal advantage; and above all the application of the strictest truth and fairness at all times, but especially so when in the witness box."

Such an ideal, accepted and lived up to by our American police would greatly improve our service and the respect in which the police are held. These are the qualities that have made the Pennsylvania State Police and the Canadian Mounted Police models of American forces, and really admired by all right minded men.

Moral Legislation In Congress

Seven distinctive measures of a moral nature are before the present Congress, for consideration. They are as follows:

(1) A bill to strengthen weak points in the Volstead law. (2) A bill to provide for the Federal regulation of motion pictures. (3) A bill to prohibit the shipping of gambling machines from one state to another. (4) A bill to strengthen the Harrison anti-narcotic law. (5) A Sunday rest law for the National Capital—the District of Columbia. (6) A bill to prohibit sending prize fight films from one state to another, and to prohibit radio stations broadcasting prize fights. (7) A bill providing stricter exclusion from the mails of certain indecent articles, pictures and prints.

There can be little doubt that the country would be better off for the passage of every one of these bills. We would like to add No. 8 to this list in a bill to restrain the radio broadcasters violating the various state laws by blatant advertising on Sunday.

The ethics of the Bible, if at all accurately applied, would support every one of them. That they will all be passed, may be too much to expect, for they have practically the same enemies. Barring perhaps the Seventh Day Adventists, who ought to be ashamed of the company they are keeping, the same lobbyists are against them all; the same votes oppose them all and the same controlled press either ignores, or ridicules them all.

In spite of this, the dry, religious, socially minded, morality promoting, progress making citizens, can have about what they want from the present Congress, if they will ask for it in such a manner that Congress can hear their voice above the unsocial elements, which are trying to howl down these measures. Were half the pressure exerted to advance either of these measures, as has been exerted to force a break with Mexico, since the first of the year, they would go down the ways like a launched ship.

Mormons Hold Government Documents

A recent issue of the "Saints Herald" quotes the following news item:

"Graceland College has received word that through the recommendation of Congressman Thurston, of the Eighth Congressional District, the local college has been selected as a depository for government literature sent to this district. In each congressional district, one college is selected for this purpose, and Graceland is very fortunate in being thus honored. The literature thus deposited in the college library will consist of books, pamphlets and bulletins of a varied nature."

We wonder if Congressman Thurston is aware that Graceland College is a Josephite, or Reorganized Mormon Institution. Surely, a more suitable depository than a Mormon College, could be found for government literature.

The whole scheme of public education is based upon the idea of rendering the necessary moral and intellectual training to her citizens while minors, so that they may later enter upon their full duties as citizens.—*S. M. Ellis*

Southern Dry Leaders Meet

Democratic politicians ought to be interested in the meeting of the dry leaders of the south, which was held in St. Petersburg, Fla., March 4-7.

While it was sponsored by the Anti-Saloon League, it included many church leaders and those of other organizations not immediately affiliated with the league. The avowed purpose of the gathering was to organize in order to get "Dry" platforms, and "Dry" candidates to run on them.

The same frankness of avowal and earnest declaration of principle rang through all the utterances of this regional conference as characterized the Washington Conference.

Uncle Bertram's Garden Sass

The river is the same color as the sky. So popular sentiment is a reflection of leadership. Each one who has access to others may make a bright blue patch of Christian idealism.

If one apple blossom in ten on a well set tree matures a good apple, the average orchardist is satisfied. Perhaps in moral legislation we ought not to expect more of Congress or of State legislatures.

It requires more than one robin to make a summer, and more than one piece of good work to bring prohibition. Just the same, we are always cheered by the robin, and encouraged by the introduction of such a measure as the Sproul bill.

Judge Lindsey was once a great card
When he posed as the wayward boy's pard,
But he flunked when he came to the test,
Of dealing with that which is best
In any boy gentle or hard.

Neighbor Hillman's orchard is too big. He can't care for it. His trees are so loaded down with Spanish moss and speckled with scale, that though good trees, they don't affect the market much. So, it seems to me is Rome among the churches. If she could get rid of her parasites in doctrine and practice, what a power she would be in the Kingdom.

When one's intellect only is trained, the liability is that he will become a cultured criminal; and when one's moral nature only is trained there is a tendency for him to approach blind fanaticism. In either case, there is a distorted character—an educated villain or a moral fanatic.—*S. M. Ellis*

Contributed Articles

Dilettanteism

Charles A. Ingraham

Webster defines the word dilettante as "popularly, an amateur; especially one who follows an art or a branch of knowledge, desultorily, or for amusement only," and the same authority gives the meaning of dilettanteism as "the desultory pursuit of art, science or literature." The conditions described in these two words, the meanings of which may be legitimately broadened to include ethics, religion, reform, politics and all subjects which engage the attention of thinking men and women, are today generally prevalent throughout the United States. On all sides is observed a tendency to look upon and consider deep and important subjects with a superficial and patronizing manner, wholly different from the serious attitude with which great topics were approached in times within the remembrance of many still living. So numerous and astonishing have become the discoveries in recent years which minister to ease, luxury and enjoyment, even for those of moderate means, that we have grown arrogant and giddy, and have become so intoxicated with the material enterprises and diversions which surround us that we have no time or inclination to do otherwise than to fall in with the general hilarity and revelry. We are like little children of the indulgent rich, who, surrounded with expensive play-things of every kind, punch out the eyes and break the heads of their dolls, smash their costly toys and cry for more.

Nothing is too dignified or sacred nowadays to escape the derision of the caricaturist, both by pencil and in word, and there seems to be an itch for the placing of sterling characters and serious events in a ridiculous light, and for no other purpose than to cater to a public desire for the frivolous. This of itself is not very material, but the practice discovers a lamentable disposition to capricious and trivial thinking. Deep, honest and disinterested consideration of important questions seems to have evaporated and popular opinion has become like clouds of mist, transitory, undependable and vain. Industry, economy, thrift, a contented and independent rural life, quietness, peace and the finding of reward in one's own faith, family and employment, are becoming more and more the exception, while in larger and larger numbers we crowd the cities seeking wealth, ease and worldly enjoyments.

In no other direction is dilettanteism so evident as in the field of religion, and particularly is it offensive as to its disregard of the Sabbath; all the sacred associations of this holy day are counted as nothing by the host of pleasure seekers, who with total disregard for the opinion of consecrated Christian men, women and children, throng the streets and resorts of diversion. This practice has been flourishing for years, and is increasing; boys and girls are growing

up under the tutelage of a period which flouts the Sabbath and values it mostly as an outing day. This cannot go on indefinitely—there will certainly come a reckoning. Both sacred and profane history teach it. We read in Ezekiel 20:12, that God gave the children of Israel His "Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them," and then the prophet shows that it was their disobedience and their pollution of the Sabbath that brought them into their troubles and prevented their entrance into the Promised Land.

The Sabbath was to be their emblem or banner, the insignia of their adoption into the family of God, and an earnest of His favor and a pledge of their fealty; just as the flag of our country stands for fidelity to the nation and its honor. It is ever carried at the head of our armies, in the forefront of battle it is conspicuous, and the Union soldier, beholding it there, hopefully and courageously follows it; the law protects it from insult or from being employed for any unworthy or improper purpose, so great is the veneration of the people for the beautiful symbol of our country's principles, history and glorious achievements. But we thoughtlessly trail the banner of God, the heavenly emblem He has created for us, even the Sabbath, in the vile dust of the roads of pleasure, and mingle with unbelievers and scoffers in profaning the day set apart by divine commandment for rest and spiritual meditation. How reprehensible is it that the day hallowed by God as His rest from the work of creation, and that the day rendered sacred by the resurrection of Christ, should be devoted so generally to automobiling, golf, public bathing, dancing, picnicing and to other diversions! Though we do not realize it, retributive justice is even now being exercised against us in over-taxed physical powers, evidenced by the many deaths from heart failure, depreciated moral and religious culture, while future penalties are brooding for us, unless this profanation is checked.

The imprint of dilettanteism is visible throughout the entire realm of our literature, science and art. The literary criticism and standards of the day are airy and conceited things, with attention attracted chiefly by superficial elements, and with no admiration for the fundamental and universal hopes, longings, fears and worthy sentiments which exercise the common heart of humanity. These are too ordinary to employ the genius of the literary dilettante! For this reason religion, which is founded upon these universal characteristics of the race, is by many critics considered of little value, except to disparage and hold up to contempt. Science, so-called—ever a changeable, mutable, kaleidoscopic field of investigation, is believed by many of its votaries to have supplanted the Bible and to have read the death sentence of the supernaturalism which it teaches. Art in its modern developments seems to the ordinary mind fantastic and unintelligible; music has become largely an exhibition of technique with little or no real melody or inspiration, or it has degenerated into that nondescript, weird and hysterical fantasy called Jazz. All this is evidence of the fact that we are too much interested in notions, fads and flimsy artificialities with which to tickle the fancy and stimulate a jaded mind and soul—a feeding on mere wind and the husks of vanity.

In the meantime it is apparent to all intelligent readers of the daily press that public affairs are suffering for honest and plain consideration on their merits by able legislators of disinterested and sincere intentions. Notable instances of malfeasance in public affairs are permitted to lapse unpunished into forgetfulness, filibustering is allowed to block up the path to desirable legislation, men of insufficient ability are believed to obtain their places in high legislative bodies merely through the influence of their wealth, and to maintain themselves there term after term, while men better fitted have not the means or the disposition to enter into a contention with them for their seats. And the people wink at this condition, believing that there is no escape from such practices. All this is political dilettanteism—a tendency of the public to consider politics as a gamble, a hit or miss institution, and fail to bestow upon it the deep thought which it deserves, and which they devote to other important affairs. This spirit of indifference to public questions is the great danger to which republics are ever exposed, and which with us was never more threatening than today.

We might well take a lesson from the Pilgrims, who considered religion as appropriate in the affairs of government as in the church, and who wrote as the preamble for their compact signed on the *Mayflower,* "In the name of God, Amen," a phrase and a circumstance which we have forgotten, except as these words frequently appear at the beginning of wills. There is a great need for real Christian men and women in our legislative bodies, for with the most able and brilliant minds, even consecrated Christian minds, so vast and complex have become the affairs of our government that human intellect is not equal to the task of directing it in the most desirable channels. Only by divine guidance, acquired by faith, prayer and obedience can our country truly, highly and permanently prosper. The Pilgrims in their day and generation were wiser than ourselves, with all our boasted superiority.

All this reminds me of the "balloon-framed" house, which is constructed of light stuff, unlike the true framed structure made of heavy timbers and mortised securely together. The balloon-framed house is maintained entirely by nails, and while such a building will stand for many years, it is certain that as the nails loosen and rust away it will collapse. There is no method by which it can be repaired. Such is dilettanteism; it may appear well and become popular, but its fatal defect is a lack of substantiality. On the other hand a framed building will stand for centuries, as numerous colonial mansions in this country attest, and which will no doubt exist long hence into the future.

We should be building framed houses for ourselves and our country in these days of latitudinarian ideas, days of light principles, skepticism and dilettanteism. Let us build ourselves and our country upon the Rock, Christ Jesus, and a structure not merely nailed together, but having its frame of oaken, durable timbers of faith, strongly mortised. For we are building, not for the present alone, but for the generations of the future, for our children and our children's children.

It is for all good men and women to stand firm on the principles and moralities and spiritualities which have been the strength and solace of the best and

greatest souls of the world since God spoke to the children of men. All else is vanity and vexation of spirit, individually and publicly, doomed to loss and forgetfulness, the mere trinkets of dilettanteism.

The Battlements of Civilization

D. R. TAGGART

Many profess to marvel that our country has a national legislature, forty-eight state legislatures, and city councils innumerable, all considering and enacting new laws, repealing or amending old ones, while

"Just the art of being kind, is all this old world needs."

There are now 1,900,000 laws on our statute books. During 1926, 93,000 new laws were proposed for enactment. It would require seven weeks to read the laws with which a New York policeman is supposed to be familiar. "Knowing this, that the law is not made for the righteous man, but for the lawless and disobedient, for the ungodly and for sinners," every new law would seem to be a reflection on the character of our citizens, a commentary on our civilization.

But it is pleasanter to think that this new legislation is necessary because we have a dynamic rather than a static civilization. Abraham left dwelling in tents, though seeking a city that had foundations. In Egypt, his descendants dwelt in houses; but when they were again on the move to the Land of Promise, in anticipation of the civilization awaiting them, Moses their legislator, enacted this law:—"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." Men do not fall from the roof of a tent. Which reminds us that *civilization constantly brings us new problems of safety.* The tent gives place to the house of one, two, five, ten, one hundred and twenty-five stories. Building permits are no longer concerned merely with battlements, but specify strength of foundations, thickness of walls, fire-proof materials, fire-escapes, elevators, wiring, ventilation, with due regard to the neighboring property's right to a place in the sun. The introduction of machinery brings new dangers. Because machines do their work with wonderful skill, we say, they seem to have human intelligence. But is it because their attention is so concentrated on their work, that they fail to notice that a hand is being crunched between the cogs, or a human life pressed out between the rolls? The inventor who puts a brain into a machine, and a thousand horse power into its biceps, must not neglect to give it a human heart. "When thou buildest a new house, thou shalt also make a battlement for thy roof, that thou bring not blood upon thy house." Engines, dynamos, automobiles and aircraft, even wave-lengths, call for safety-appliances, insulation, air-brakes and regulation.

Our whole industrial system is a giant machine that needs to be guarded lest it crush to death the small competitor, or grind the unprotected workman with long hours and low wages, unsanitary conditions and hazardous employments, and lest exploitation rob childhood of its lawful play-time. The concentration of wealth calls for certain restraints, or we shall los that brotherhood so essential to democracy.

Our war-machines are becoming so deadly that war is not now a question of crippling the enemy nation, but a dilemma of either annihilating the enemy or submitting to wholesale extinction. Well may the nations take counsel together as to the limitation of armaments. We should urge the building of all such battlements, or the blood of responsibility shall rest upon us. *The dangers of our civilization must be curbed by legislative enactments and international agreements.* Battlements there must be, for we are our brother's keeper. The advantages are not all with civilization, for as Emerson has pointed out, we have built a coach, but lost the use of our feet; invented a pencil, and lost our memories; bought an almanac, and failed to observe solstice or equinox; made a watch, and lost the ability to tell time from the sun. Civilization has cost us dearly, but we shall not go back to the nomadic life of the shepherd. Civilization has come to stay; it is for us to solve the problems of its dangers.

Multitudes are in revolt just now, irritated as they say, by "too many laws." "There ought to be law" is the ironic heading of a magazine article showing how many people are trying to promote or protect their personal interests through some special act of the legislature. But we must not forget that government is the one organization that reaches every one, and it is obviously necessary that society shall use it for its own self-preservation. In his book "Why We Behave as Human Beings," Mr. Dorsey points out that just as our nation went on a war-footing during the World War, adapting every factory to such use as the emergency demanded, so do our bodies go on a war-footing in times of danger, holding even such processes as digestion in abeyance until the emergency is past, that all the energy of all the organs may be concentrated to meet the crisis. Is it strange that society should use its legislative powers for self-protection?

It would be interesting to know just how much of this recent legislation centres about the automobile, speed and traffic laws, highways and taxes. A revolution has slipped in on rubber tires. We have found ourselves without custom to guide us, and we must look to our contemporaries to formulate the ethical practices for the future. But no one is objecting seriously to this class of legislation.

Let it be frankly admitted that most of this resentment against law is begotten and fostered by those who oppose the Eighteenth Amendment and the Volstead Act. Ever since the days of Hammurabai, and no one knows how long before him, efforts have been made to regulate the drink traffic by legislation, and it has refused to be regulated. Dangerous as this evil has been in the past, it has taken on new terrors with the coming of high-powered machinery and rapid transit. Gasoline and whiskey are a fatal combination, endangering not only the man who mixes them, but the general public as well. The battlements of the past are utterly insufficient to protect us any longer. Absolute, world-wide prohibition is the battlement for the new house of today and tomorrow.

But we must recognize that all such battlements are a temporary rather than an ideal solution for the problems of civilization. For certain classes of citizens, a battlement is a necessity. It guards the unsophisticated until they reach the

age of discretion. It is educational. Many a Kansas boy had his first glimpse of an open saloon on his way to the World War. Those whose judgment was mature no longer needed the battlement to keep them from falling; but in the days of their youth it had saved them a thousand times.

Then too, there is the reckless citizen, who will never attain to discretion. For him, civilization must be made fool-proof. Nothing less than insurmountable barriers will keep him from destruction. "Man does not break the laws of gravitation; he merely illustrates them." Neither can we break the moral law, but we may furnish striking illustrations of its workings. Certain destruction lies at the bottom of either law. The battlement is a protection for that fool-hardy citizen on the roof, as well as for that innocent pedestrian directly under the eaves.

But the ultimate aim of society must be to train up the kind of citizen that needs no battlements for his safety. The law was not made for the righteous, for he has the law written in his heart; but the law was made for the lawless, and this man needs conversion. Those who appreciate the preciousness of life will stay just as far from danger as duty will allow. For those who love their neighbors as themselves, the life of a fellowman is just as precious as their own. He was a great citizen who said, "If meat make my brother to offend, I will neither eat meat nor drink wine while the world standeth. Why should any one, for a morsel of meat, destroy a brother for whom Christ gave the most precious of lives?" In view of such a sacrifice, who could stand out for a personal right? Let the Christ-spirit be the battlement that shall make our civilization safe!

A present-day philosopher has pointed out that the super-man has arrived. With his telescope, microscope and television, he can see unmeasured distances and infinitesimal objects; with telephone and radio, he speaks and hears around the world; steamships, motorcars and aeroplanes, are his thousand-league boots; engines and dynamos are his arms of super-human strength. Yes, the physical super-man is here, but has the spiritual super-man come with him to control him? Dean Inge says, "A generation which travels sixty miles an hour must be five times as civilized as one which travels only twelve." Would it not be better to say, "five times as spiritual?"

Yes, those legal enactments given us by the state, are good and necessary in their time, yet are but temporary battlements. Their weakness is already evident to all; the giant merely steps over them. The only battlement which can protect our civilization must ultimately be built by the Church. Citizens who have the power of gods in their control, must themselves be controlled by the Spirit of God dwelling in our hearts. This is the only battlement that will protect this twentieth-century giant from self-destruction, and the only one that shall be able to protect us all from the guilt of blood. We shall continue to build our new house. May God grant us the wisdom and grace to provide it an adequate battlement—Jesus Christ in the hearts of our people!

The moral instruction of the nation's youth is an absolute necessity for preserving and transmitting her ideals and institutions.—*S. M. Ellis*

Priestcraft and the Kingship of Christ

HENRY PEEL

Christ is King, let the nations rejoice. Christ is King, but unfortunately for the world there are individuals, institutions, states and nations which refuse to acknowledge His authority and refuse to submit to His will. By so doing, they prevent both themselves and others from enjoying the peace that would follow such a course.

One of the most persistent institutions which refuses to bow before the throne is priestcraft. Priestcraft is proud, egotistical and jealous of its assumed prerogatives of power and authority.

The Church of Rome has recently appointed a "Feast of the Kingdom of Christ." This festival does not mean just what the average individual imagines it does. Rome is willing to acknowledge the Kingship of Christ provided the world will admit that the Pope is Christ's sole representative on earth, and that Christ has delegated His authority to this potentate.

Christ is Priest as well as King. A priest after the order of Melchizedek. Without predecessor, without successor. An office unique which no one but Christ can fill. The priestly authority held by Christ cannot be delegated to another. He alone is without a peer. It is the same in His Kingly office. God the Father has bestowed upon Him all authority, power, glory, dominion and might. He is King and He alone.

For any one, however, highly exalted in his own opinion, to claim to be Christ's exclusive representative on earth, is a deliberate attempt to usurp Christ's office and rob Him of honor.

There is an attempt now being made to persuade the Pope to make the observance of the "Church Unity Octave" universal throughout the Roman Church. This has a close connection with the "Feast of the Kingdom of Christ." The Church unity as understood by the hierarchy is not that which is understood by the rest of Christendom. Rome has no idea of cooperation and unity with other Christian bodies. She demands absolute submission to her preposterous claims of papal infallibility and Christ's rule on earth operated by and through the vatican. When human creatures become so puffed with pride as to profess to be the mouthpiece of Deity, they soon begin to interfere with the policies and politics of nations.

The interference of the Vatican with the domestic affairs of nations and the bloody wars which have been incited from that quarter are well known to students of history. That weakness for interference is not a thing of the dead past, but it is a very live and present menace.

Recent events in Rhode Island show that the ponderous bludgeon of ex-communication, with all its threats of eternal damnation, was raised above the heads of certain members of the Romish Church for the simple reason that these vassals of an intolerant and priest ridden institution dared exercise their rights of citizenship by appealing to American Courts for redress of their grievances.

A certain Priest O'Connor, committed a felony in Anniston, Alabama. After committing the crime, the details of which are unmentionable here, he fled to

Canada, where he is now under arrest awaiting (and fighting) extradition. The Department of Justice is endeavoring to bring this man back, so that he may be tried in the Courts of the State of Alabama, where he committed the crime. Every possible effort is being made to prevent the return of O'Connor.

Father Eaton in a three column article published in the Montgomery Advertiser and the Birmingham News and Age-Herald stated that the Catholic Church of Alabama would fight the return of this man to be tried in the Courts of Alabama. Then he makes this significant statement. "We have a Catholic Church Court in which we investigate all crimes, and we can punish Catholics by sending them off to some place of confinement for many years." This is a brazen challenge to America, and requires no comment from the writer to enlarge upon its tremendous import.

Mormon priestcraft is just as pretentious in its claims. The Mormon hierarchy claims the right to appoint kings, rulers and presidents, and declares that no people have the right to govern themselves. There should be, they say, a government of God, which really means government by the Mormon hierarchy. The Mormon president is spoken of as "The Mouthpiece of God."

The Feast of the Kingdom of Christ as urged by the Roman hierarchy is nothing more nor less, than an attempt to bring about an universal acceptation of the "Mass" with its attendant belief in the doctrine of Transubstantiation. This is not to glorify Christ, but to humble Christ and glorify the priest who claims he can command Christ to come down from above, assume the form of a wheaten wafer, and become the "Prisoner of the Tabernacle." Get the world to believe that such a magic power is the prerogative of priestlings, then it will not be difficult to get the world to believe that the Pope has the authority to rule and to govern in the name of Christ. Nay, even to possess the power professed in the papal coronation ceremony. "Receive the tiara adorned with three crowns, and know that thou art Father of Kings and Princes; RULER OF THE WORLD; and Vicar of Jesus Christ."

It is true that God has ordained rulers. The powers that be, are ordained of God and we must be subject to them. As a nation, we have failed to rightly understand this principle and so impostors have attempted to foist their own selfish claims upon us.

The President of the United States is ordained of God. He is the minister (or servant) of God to us FOR GOOD. (Read Romans Chapter 13). The authority to rule and to govern comes from God. As in the matter of individual salvation, there is no barrier between the sinner and God. Christ removed that. There is direct access. No saint, priest or pope can intervene. There is no mediator, but Christ Himself. So with national salvation and national authority. No one can interpose. Priestcraft would like to be the go between and play politics, but no human creature has the right to meddle.

God gives the authority and He gives it direct. Authority implies responsibility. Authority coming from God, then it is God to whom the President is responsible. But the President represents the nation, so the nation has obligations to God to fulfill. These obligations include the enforcement of God's

laws as revealed to us in His own Holy Word. Let us visualize our high and noble calling, and the possibilities which lay before us. We exist as a nation and exercise the function of government because God has given us the authority so to do.

Rulers and nations have in the past been given authority to govern. They have failed to fill their office as the servant of God for good. They have done evil in the sight of the Lord, and God has taken from them their authority and given it to another. Nation after nation has so perished because they forgot God.

Let us, let America, remember God, and as we expect obedience to the laws of the land from our people may we as a nation render the same obedience to God and to His laws.

"Them that honor me I will honor," is the promise. America, honor God and your reward is sure.

WITH THE CHECKS

Enclosed please find my full amount of my pledge, for your work. Wishing you every success in your great undertaking for righteousness, I remain,

Please find enclosed check for balance of pledge. I have received two numbers, I am very much pleased with it. I trust that your labor in the interest of humanity will be greatly blessed of God.

Because of a considerable decrease in my income, I am unable to renew my subscription to the Christian Statesman, an almost invaluable magazine of superior merit.

Yours truly.

Dear Editors:

Enclosed find check for $2.00 for subscription to your magazine which goes to a friend. I have long been a reader of it. Please add the other 32 pages as soon as possible.

Gratefully.

May I thank you for again reminding me that my subscription is expiring? I meant to send renewal promptly but it was sidetracked somehow. Please find check for a two year renewal. I do not want to be without my C. S.

Yours sincerely.

Dear Sirs:

Enclosed find my bit toward the very heartening work you are doing. Surely everyone will enjoy the new cover design (so full of meaning) for the Christian Statesman. Our "official organ" should be called "The Little Giant" among magazines.

Sincerely yours.

Dear Sir:

Received your letter stating that you have placed me on your subscription list for the Christian Statesman for 6 months.

I appreciate this favor. It has always been a pleasure to have your speakers in my church, especially when you send such men as Dr. Swift. He never fails to bring great inspiration to our people.

Cordially yours.

Eliminate the divine authority for moral teaching, and such teaching sinks to the level of conventionalism and advice. The impelling "ought" and "ought not" come from God's speaking it.—*S. M. Ellis*

EDITORIAL

A Comprehensive View

Recently, the Pacific Christian Advocate, commenting upon a statement made by one of our contributors, and for which the editor of *The Christian Statesman* and the National Reform Association seemed to be held responsible said:

> "On the whole it is our observation that the activities of the National Reform Association constitute one of the chief obstacles to a proper understanding of the Mormon question. The menace of Mormonism is spiritual rather than political. That being so, spiritual remedies are primarily called for. The evangelical churches in Utah and Idaho—Methodist, Presbyterian, Baptist, Congregational, Episcopal, are doing more to solve the problem than any other agencies. Give your help to them.

From the same Journal we read:

"With an occasional exception, generally Presbyterian, Utah has been treated pretty much as any other frontier territory, whereas in reality it requires special attention, not only in large appropriation for maintenance and church buildings, but in the choice of personnel sent into the field. It is a reproach that after more than fifty years of Christian missions in Utah, there should be six counties of the state that are unprovided with a Christian ministry, and that hundreds of communities should be in a similar situation."

We have also seen recent reports of the shrinking and dying out of many missions of all the churches of Utah. The reason given was, that outside of the cities, Mormon intolerance made life so uncomfortable that Christian people would not live there.

We will also add to this collection of facts and opinions three of our own: First that no editor of *The Christian Statesman* or official of the National Reform Association so far as we know ever made an assertion that Mormonism actually holds today, the balance of political power in eleven states. What we have said, and repeat is, that they are aiming to gain, and are hoping to wield the balance of power in thirteen of these states. This is true, and any one who has kept tab on this organization for the last twenty-five years, knows that this is an objective never lost sight of.

The second fact is, that the Mormon hierarchy does claim civil power as its exclusive right. In the March issue of *The Christian Statesman,* the venerable editor emeritus, the Rev. Richard C. Wylie, sets forth this claim at length in their own words. We need not add a single syllable to this in confirmation.

The third fact is, that this organization having become international, is pushing a missionary propaganda larger and more vigorous than the Christian Churches are in Mormon territory. This missionary endeavor is carried into almost all the states, by drafted workers who go at their own expense. It is extended into Canada, Mexico, Great Britain and the continent of Europe. Here is a sample of a report that came to our desk this morning from Ireland, Ulster at that.

"The traveling elders spent 1,886 hours tracting in the last six months. They have distributed 51 copies of the Book of Mormon, 20,139 tracts and 2,257 books and pamphlets; 1,400 hours have been spent visiting investigators, and they have engaged in 3,245 gospel conversations. Local brethren have also done work, rivalling the missionaries in the distribution of literature. Twenty persons have been baptized; this exceeds any number for twice the period since 1918; fifteen others applied for baptism."

All this is going on while the Church Boards have either been so ignorant, complacent, or inefficient, that nine-tenths of their ministry and as large a percentage of their members do not know this is going on, and in some localities even loan them the churches for their work.

We have never wasted ammunition on the churches. We pray God's blessing on them, but our sphere is in the realm of Christian Civil Government and we should be as recreant to our duty as the churches have been to theirs, if we failed to call the attention of Christian citizens to the claims the plans and the real danger of this ambitious hierarchy. Moreover we challenge this editor to point to a single instance where we have discouraged missions, or put a straw in the way of the church's program. Nor can he find, we believe, any reasonable person who has been prejudiced against Christian missions in Mormon territory, because of the work of the National Reform Association. By our speakers and literature, in books and in *The Christian Statesman,* we have been trying for half a century, long before the Pacific Advocate was born, to arouse the minds of Christian Americans to this insidious danger.

That they have given up their purpose to increase so much by natural reproduction, conversion and immigration that they may seize the control of the American government and install the "world order" they teach, only one can believe, who is ignorant of Mormonism. He may think it a fantastic dream, but it is seen by a faith that inspires herculean efforts to achieve it.

The problem is spiritual, we agree with that. May the churches be vastly more vigorously faithful in dealing with the spiritual side of it. It is also political, social and economic. Mormonism controls the public education of Utah, and from its Agricultural College, Normal Schools and State University, sends out into the professions and institutions of the entire country, two classes, those who are secretly and actually Mormon teachers, and religious derelicts who swell the ranks of the Menckenites. They send their apostles and leaders to Congress and they are gaining a control of the sugar transportation and other industries, that sooner or later, if unchecked will give them a control over American life that will be inimical. We only wish our contemporary could look over the ecclesiastical fence long enough to see what is going on in the world and find room in his heart to at least speak kindly of a work which, while different, is complemental to its own.

Our Only Safety

Edgar Howard, representative from Nebraska, in discussing the Big Navy program, said: "I visited Europe last summer as a delegate to the Inter-Par-

liamentary Union Conference. I recall that the chief aim of the "American delegation, appeared to be the promotion of permanent peace among the nations. Now, if I should give my endorsement and my vote to the pending Big Navy program, I must appear in the eyes of all those delegates, as one who spoke to them with a lie upon my lips." Some such feeling is what oppresses every peace advocate in the United States. We have been so sure that the real sentiment of America is for permanent world peace, that we have gone confidently on assuring the world that it has nothing to fear from America.

We became somewhat suspicious of this security when we saw the success of Senator Lodge, in wrecking the League program, and Moses Brandegee and Johnson in wrecking the World Court program, and when the Admirals wrecked the Disarmament Conference and one of their spokesman said triumphantly, "The pacifists have played their game, now for a big navy." That remark destroyed our sense of security. We know now that we have the war fever as much as Germany had it in 1900. It only needs twenty-five years of military education in the schools, the development of anti-Christian, materialistic, philosophy and the arming of other nations against us, to put us on the war path.

Unless the advocates of peace assert themselves now and fight this war party to a finish in our national politics, we shall probably be where Germany now is within fifty years. Give China, Japan and India forty years to develop their resources and learn to act together, alienate Great Britain and the continent of Europe, and keep alive the present suspicions of Latin America, and though we double our population, there still might be a 10-1 combination against us. Our flesh and blood and brain are as easily destroyed in battle as is theirs. Along the military road lies destruction, in spite of all the profanity and plausibility of the Admirals. The only path of security is that which is paved with peace. The only safe policy, is to beat our swords into the implements of peace.

Low Grade

Bishop James Cannon, of the Board of Temperance of the Southern Methodist Church is responsible for the following statement concerning Governor Smith.

"I am reliably informed that he drinks every day, and the number of his cocktails and his high balls is variously estimated at from four to eight."

Who wants our national affairs decided by a mind carrying from four to eight cocktails as part of the day's load. Thirty years ago a noted scientist said, "A tablespoonful of alcohol taken in several doses during twenty-four hours causes 4,300 extra heart beats and its secondary effort is to narcotize the recuperative forces." Eight cocktails would contain several tablespoonfuls of alcohol. No citizen who is alive to the interests of his country, would today vote for any man who habitually drinks, for that fact proclaims

him to be a man ignorant of the scientific facts about alcohol and the human body; careless of his influence; indifferent to the obligations of his oath of office and contemptuous of the Constitution of the United States. Except in the rarest cases, it is **prima facie** evidence that he is conniving at crime and **particeps criminis** with the bootlegger.

What we need for public office today, especially for the presidency, is a man who scientifically, socially, politically, morally and religiously is above that sort of thing. The Harding regime taught us that, or should have done so and we believe it did.

Changes in the Christian Statesman

With this issue, *The Christian Statesman* will be discontinued as a magazine. In its place will be an eight page paper, about 9x12 inches in size, without a cover. It will contain about one-third the material of the present magazine. R. H. Martin, D.D., has been made editor-in-chief, and will do the work through assistance in the office. The present editors, Wm. Parsons, D.D., and Richard C. Wylie, D.D., terminate their editorial responsibility at this time.

Thus, after nearly 40 of its 60 years of service, *The Christian Statesman* as a magazine passes into the small paper class. The price will be reduced to $1, and the paper will be sent to every contributor to the National Reform Association.

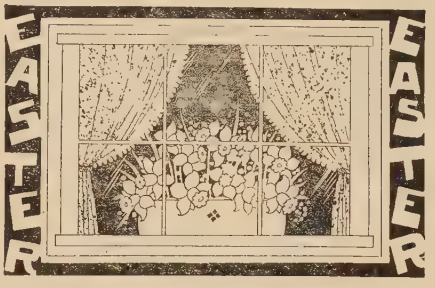
The length of time of those who have made two and three year subscriptions, will be correspondingly extended. To any not satisfied with this adjustment, the subscription money for balances will be refunded, upon application.

This step has been taken by the new management because it felt that too large a proportion of the total income of the National Reform Association was being expended for its official organ. It is also hoped that a wider reading of the paper can be secured by the change.

BUT if the United States in their youthful pride and immense consciousness of wealth and strength choose to say, "We mean to build a navy equal to any other in the world whether we need it or not," the only rational answer to give them is, "By all means do as may please you." For us it "is a more serious matter." We don't "build a navy for the fun of it" or "against imaginary foes." What would that mean in relation to the present controversy? It would mean that we should continue to build just as many, or rather as few, cruisers as are needed to protect our food supplies and commerce in war against any and every probable enemy, and that, as the needs of the United States are wholly different, they can put the same tonnage, or a larger tonnage if they wish, into big cruisers, which are in fact battleships, without the smallest objection from us. And that, of course, would settle the whole business. *Manchester Guardian*

"The morals and literature of the Bible have a value entirely distinct from the religious interpretation placed on the Bible."—*William Jennings Bryan*

THE BULLETIN BOARD



The Lord is risen again in political thought, is our belief.

Israel tolerated Baal and went to Babylon.

The "man in the street" is a bogey to frighten the Christian idealist.

The safety zone for the Christian citizen is Romans 13:1-5.

Materialism is the fruit of secularized education.

There is a toleration which eats as doth a canker.

Prohibition is making the milk-man the successor to the bar-man.

The mass mind in America is the negative of the Christian mind.

Loyalty to Christ and America will create true tolerance.

Personal liberty must walk with law or loose itself.

Answer wet propaganda with the truth and keep on doing it.

Money to help honorable states and Federal officers massed in rebel states is M'Adoo's enforcement suggestion.

It is apt to be non-Christians who are bigoted and intolerant.

Honest candidates welcome Borah's questions.

Miss Royden increases the task of every true American mother.

Thrill hunters regard neither God or man.

Dry candidates on enforcement platforms is the minimum.

Devotional Page

Bringing Back The King

No, not an earthly king. We want no earthly monarchy in America, but we do want Jesus Christ to reign over us in this land of ours, and we need Him as badly as Israel needed David after Absalom's rebellion had collapsed. We get this story in II Samuel, 19:8-15:

> Then the king arose and sat in the gate. And they told unto all the people, saying, Behold, the king is sitting in the gate. and all the people came before the king. Now Israel had fled every man unto his tent. And all the people were at strife throughout all the tribes of Israel, saying, The king delivered us out of the hand of the Philistines; and now he is fled out of the land from Absalom. And Absalom, whom we appointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to this house? seeing the speech of all Israel is come to the king, to bring him to his house. Ye are my brethren ye, are my bone and my flesh: wherefore then are ye the last to bring back the king? .... So the king returned, and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to bring the king over Jordan.

Materialistic evolution has driven Jesus Christ from the schools and universities of America, so that according to some of those occupying chairs the safest thing is to quote Voltaire or Darwin, and glorify Thomas Paine or Ingersoll, and the riskiest thing is to quote Jesus Christ as an authority on anything.

Secularism has driven out of our seats of government all idea of any organic relation of civil life to Him, and if a legislator desires a hearing, let him appeal on the old ground of the material happiness of the people, but let him not dare to appeal to the idealism of Jesus Christ. Nationalism, that egoistic anarchy of the international world, has apparently banished all idea that governments derive their authority from Christ, and instead have enthroned an ideal of sovereignty that in its very nature can know no Lord in heaven or on earth, and woe be to him who fails to bow to this idol.

Yet this revolt against Christian ideas and ideals, has completely failed to erect anything stable in the place of the concept of authority it has overthrown. It has sought to make the human consciousness the final authority for the individual, and the collective will of the people, the supreme authority for the nation. This simply has resulted in arrested moral development, for all who have followed it and social stagnation for the nations which are dominated by it. It may be premature to say that this intellectual and spiritual Absalom is dead, but it is safe to say that he is lost in the woods of speculation.

The time is here for loyal followers of Jesus Christ to raise the cry, "Bring back the King." It is time to drive His rights hard against this materialistic world view and prepare for His enthronement in every sphere of life.

In this restoration we must build on facts, both in science and in revelation. We must be as ready to cast theories away, which ignore the facts of history and revelation, as we are to discard doctrines which contravene the incontestable facts of science. We must give as much weight to Christian experience as we do to natural experience. Upon this basis—the fact of His authority in the

individual life, and in the world of ideas and institutions, we must let the world understand that when we call Him Lord, we propose to obey Him, and to conduct all life in accord with His will.

When Israel came to that conclusion, they soon had orderly society again with the rightful King on the throne. When they brought him to Jerusalem, some one among them wrote for that occasion the words of Psalm 24, and we of a later age, this hymn:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory will come in.
Who is the King of glory?
Jehovah, strong and mighty,
Jehovah mighty in battle.

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of Glory.

The Lord is King! lift up thy voice
O earth; and all ye heavens, rejoice:
From world to world the joy shall ring,
"The Lord Omnipotent is King."

"The Lord is King!" who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways:
Let every creature speak His praise.

One Lord, one empire, all secures;
He reigns, and life and death are yours;
Through earth and heaven one song shall ring,
"The Lord Omnipotent is King."

PRAYER

Too long, O Lord, have we supinely tolerated this revolt against Thee with but weak opposition. Help us to arise in Thy might and putting on the whole armor of God, contend valiently for the authority and right of our Lord to direct the affairs of government and laws. May we never be ashamed of this claim of our Lord, or hesitate to assert it in the spirit of humility and kindness which He exemplified. Amen.

Success in Failure

By W. R. Lyon, M.D.

"Success achieved may indicate
Our aim has been too low.
While Failure's met in realms whose height
Success may never know.

More power more honor may engem
The crown on Failure's brow
Than's seen in all the regal train
That doth Success endow.

Small profit if success is won
Unworthy of thy might,
If through dread Failure nobly met
Thy gain be honors right."

Then welcome Failure, faithful friends.
Bright blessing gloom despised
From thee we've learned, what weakness seemed
Was strength unrecognized.

The basis of our political system is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, until changed by an explicit and authentic act of the whole people is sacredly obligatory upon all.—*George Washington*

From the Workers

Some Weak Spots in Week-Day Religious Education

W. S. Fleming

Every thinking man in America knows perfectly well that we must get back three children out of ten receiving any kind of religious training, we face a problem that involves the very life of the republic. Just now we face a fuss as to who has a right to give that necessary religious training.

A very large majority of our people have always held, and hold today, that the nation as such has a perfect right to give in the public schools so much of religious training as is necessary to develop good character in the citizens. Another group, not atheists, not Jews, but members of orthodox Christian churches, that has come up within the last 25 years, holds that the state has no right to give anything of religious training in the public schools; that the religious function belongs only to the church and the home. A certain very prominent denominational university in the central west, often questioned as to its orthodoxy, having to do a good deal with oil through its history, has been largely responsible for the birth and growth of this new school of thought. The idea has spread over the nation, and numbers among its advocated theological and college and university professors, some school men and quite a number of prominent pastors, and they are found mainly in the Religious Education Association.

On platform and printed page this new school is quite dogmatic. They never try to prove their position. Assuming superior wisdom, they dismiss the whole matter with a bold assertion that, "Of course you cannot teach religion in the public schools," and then with sublime confidence they proceed to unfold their plan.

Now this is in the main a one sided fuss, for I know of no one who holds that the church and the home have no right to give such religious training as they please. But when these of the new school assume superior wisdom, and with a bang, close all doors of religious instruction but their own, some of us of the old school are not content to sit quietly by and yield all with the words of one of old, "No doubt ye are the people and wisdom will die with you." Thus the fuss.

I am just in receipt of a letter from one of these modern door slammers that will illustrate the point, and it may provide profitable thought for this article. The letter comes from the Director Religious Education of Berkeley, California. Berkeley is a beautiful suburb of San Francisco, a city of wealth and refinement, the seat of the state university, with a population of about 75,000, one of the best places in the country to test the possibilities of week day religious education if you want roseate results—wealth in abundance, American population, strong churches, comparatively few children, cultured people. I have spoken in three of their churches.

The Director says, "I am unalterably opposed to the use of the school

machinery or school administration for the furtherance of religion in the schools. It seems to me that the constitution of the United States is quite clear in this regard. I am heartily in favor of legislation which would make it possible for the children to be legally released from public school to go to places separate and apart, and in no way connected with the public school building, for the purpose of religious instruction." He also encloses an announcement of the work of their school of religious education.

You hear the bang of the slamming door and feel the superior wisdom behind it. But with all his wisdom, this good brother has probably never spent one minute in careful study of the constitution of the United States on the subject. If he had investigated the matter just a bit, he would have observed that the Federal government has nothing whatever to do with public education in the states, except possibly to limit what may be excluded from the schools. He would also have seen that the first amendment to the constitution, to which he evidently refers, is merely a limitation upon Congress and does not apply to the states. Had he gone a bit deeper, he would have found that Congress interprets the first amendment directly contrary to his interpretation. Congress controls education in the District of Columbia. For thirty years, and perhaps longer, the Bible has been read every morning and the Lord's prayer repeated and religious hymns sung in every school room in the district, this by local school board rule, passed under laws enacted by Congress. Evidently Congress and the brother do not agree on interpretation of the Federal Constitution.

But the thing that interests me most is what the Berkeley school of week-day religious education is doing. There are 6,000 children in the first six grades of the Berkeley public schools, and the school of religion reaches 1,175 of these, somewhat more than a sixth. It does not try to reach pupils of the higher grades as yet. It costs $7,500 or about $6.50 a pupil to operate the religious schools. Eighty percent of those who now attend week-day religious education are already in the Sunday schools of the city.

There are probably 10,000 children in the Berkeley public schools, and the school of religion reaches fewer than an eighth of the lot. It will never reach them all. The leaders think they will, but they will be doomed to disappointment. Human nature is against them. For years their churches have been trying to grip all the children, and today have probably a third or perhaps a few more; at least that is about the average over the nation. If they cannot get the children to Sunday School, by what alchemy will they get them to week-day religious schools? Gary, Indiana, is the shining example of week-day religious education in this country, the one place to which they all point with pride. After 14 years of effort, last year Gary reported fewer than a third of the school children in the school of religion. Advocates of the week-day school of religion can show a few small towns, mainly of American population, where they get a large proportion of the school children into their schools of religion, but they cannot show a single sizable city that has more than about a third of the school children in their schools.

What is more, those who need religious instruction most, are those who

get it least in the week-day schools, and those who need it least get most of it. Eighty percent of Berkeley's week-day religious school pupils are now in the Sunday Schools, and 20 percent come from the non-church mass. Of the 7,000 children of the city not now in Sunday School, 200 are in the week-day school. When they get their school of religion up to the maximum attendance, at the present rate they will have about 500 of the 7,000 non-churched children in their religious school. What of the rest?

Another thing. It costs Berkeley $7,500 a year to operate their present school, $6.50 per year per child. They are struggling to get the $7,500 and apparently fear they will not raise it. If they struggle to get $7,500, how will they get $65,000 necessary to instruct all the children. They will not get it, that is all. Human nature is once more against them.

Thus Berkeley, cultured, wealthy, American Berkeley, one of the best cities in the land to test the scheme, will never get the money nor the children to a complete plan of religious education by the week-day religious school method. They cannot show a city of any size in America that has done so, and the scheme has been tested plenty long enough to produce the results were they producable.

But I am thinking of the big city across the bay from Berkeley. Probably no city in America has a smaller percent of her population in her churches than has San Francisco, nor a smaller proportion of her dollars devoted to God. If Berkeley must fail, what of San Francisco? San Francisco is merely like every other large city of the land, New York, Chicago, Baltimore, Detroit, Philadelphia, and the rest. The destiny of America is in her cities. No program of religious education that has been devised by the churches can touch the hem of the garment of the big cities, and here in part their program meets its Waterloo. It will not even be tried in the vast stretches of the great west that are purely missionary territory, and it is utterly infeasible in the 160,000 one-room school districts of the nation.

Those of us who like the National Reform Association favor religion in the public schools, do not oppose release time week-day religious education as such. We thank God for it all, and gladly help it along where we can. But we are growing a bit peeved at their claim of exclusive revelation and at their constant breaking of the fundamental principal of our government that they presume to defend. Up to now it has been a one sided battle. Perhaps we should speak out and assume the offensive. If so, we might begin by insisting that week-day religious educationalists obey the principles they presume to defend. Then we might ask them to prove their assertion that fundamental principles of our government exclude religion from public education or abandon the assertion. Then it might be well to ask them either to show a single sizeable city in America where their program has reached all the children or to give up their dog-in-the-manger opposition to religion in the public schools. We might also raise the question whether in the present moral calamity of the nation their attitude is not one of disservice to the republic?

Professor Dickason's Letter

Field workers have some wonderful experiences, and have the opportunity of making some very remarkable friendships. Would *The Statesman* readers enjoy a few glimpses?

This mission Sabbath School under the care of the First Presbyterian Church, Canonsburg, Pa., uses a building that in the "good old days" was the site of a saloon. Maybe two hundred foreign children are present this fine Sabbath afternoon. Rev. George Gibson Kerr, pastor of the First Church, is much loved by all the children. Not many adults are present, but the children carry the message home. Greeks and Italians, and Hungarians, and Poles mingle with other races, and how they like to sing! The speaker this afternoon is letting the children do most of the talking; most of them are girls, so it comes natural—he has printed W-A-T-C-H perpendicularly on the blackboard, and they are telling him what they need to watch, using only the letters of the word as initial. Water, wine, work, words, weather, women; air, aims, acts, animals; time, tongue, thoughts, train, teeth; cats, chums, cigarettes, clock; hands, heels, heads, hearts, and Angelina Latorre modestly suggests hair. A little glimpse without a microscope at the tangled mop she wears shows that hers was a practical suggestion, to say the least!

These little foreigners of today are the Americans of tomorrow. It doesn't pay to "let them alone."

Let us slip over to Vesta, right in the center of the mining section that has caused so much agitation. It is Tuesday night, and Rev. Stanley Jewell, of Belle Vernon, Pa., and he is well-named—comes out every week to conduct prayer meeting. Here, as in a good many other places, the men have most of their religion in the names of their wives, and the former are absent; but little children are there, some of them cold and hungry, and not more than four or five years old. The minister knows them all by name, and they know him. To have the love of little children, ragged and dirty-faced, most of them, is a boon. This minister hasn't any children of his own, but he has a great many of other people's. You ought to see them crowd around him! It reminds you, some way, of a Minister that used to be seen in Galilee a great many years ago. I think He knew the children all by name, too. Maybe they called him "our minister," just like these little folks spoke of Mr. Jewell.

But I want you to meet this wee, winsome lass—Beverly I-can't-pronounce-the-rest-of-it, it's so long and hard to spell and pronounce; just Beverly, may be seven; Sicilian or Corsican or Italian, perhaps; the marble from which a wonderful woman may be carved, if Christian America can only find enough sculptors to work on the marble. She wants to be a teacher, by and by! May be, in our country's tomorrow, she will be a leader; who knows?

Just one more glimpse into this "melting pot" of the nations, and we will come back.

Coraopolis, Pa., the Czecho-Slovakian Church, Rev. Frank Svaacha, the beloved leader. Men and some women, and the finest young people in all the world! You ought to hear them pray and speak in Christian Endeavor. I missed

only two who did not take an active part in the meeting, and you should have heard them all sing "America, the Beautiful." The writer was the only American in the audience, but these young folks sang as if it were their country! It is, and if they mar it it will be because those of us who are their teachers have failed in our duty. Most of the violators of our prohibition act are foreign-born, but when we are giving them such men as Nicholas Murray Butler, Senator Edwards, William S. Vare, Edge, Fall, Sinclair, Doeheny, Hill, Smith and others like them as faculty instructors in a course on law violation and disregard for righteousness, what can we expect!

Every day only more deeply impresses upon this man the need for just such work as these ministers and workers are doing among our "citizens of tomorrow," supported by just such an organization as The National Reform Association is.

Now we must come back. Goodbye.

Mrs. Shepard's Letter

With the prohibition question constantly before the public at the present time, I believe that quotations from a letter written by a White Ribboner of Utah, telling of the lack of law enforcement in that Mormon strong-hold, may prove interesting. Her next door neighbor is a Mormon woman, whose husband is a Bishop's councilor and a ward teacher, and she has a son who is a missionary. My White Ribbon friend and the Mormon woman were discussing the gambling and bootlegging, and the Mormon said it was never so bad as it has been in the last four years. She also said, "You know that Latter Day Saints are taught to obey the law and *they believe in enforcement of all laws.*" My White Ribbon friend said in reply, "Then will you please tell me *why* the laws are not enforced, when the Mayor of this city is a Mormon Bishop and also President of the State; all the commissioners are Mormons; the Chief of Police and all of our Judges and the majority of our lawyers are all Latter Day Saints. Will you please tell me why we don't have better enforcement? Furthermore the *majority* of the *bootleggers* are *Mormons* and the *illicit distillers* belong to your Mormon Church. If you believe in law enforcement and prohibition, it is up to you to change conditions."

With the hurling of such evidence as this into the face of the Mormon sister, she really had no reply. She knew my friend was stating facts.

At another time, these two were discussing heaven and the hereafter and the Mormon woman said: "But you people of the other churches do not believe in a heaven; we Latter Day Saints are always told that when you people die, that is the end for you because you have not accepted Joseph Smith as a true prophet of God, and the doctrine of the Latter Day Saints as the restored gospel, and the only way you can reach heaven is for some of our "saints" to do work for you and baptize you out of the estate into which you have fallen. My friend remarked," "In case you should do this work for me, then I will be *your servant* in heaven?" The Mormon said, "Yes." My friend replied, "That

wouldn't be heaven for me, it would be the other place." Oh, the bigotry that the Mormon Church is developing among its following. The sum total of all their theology is this: *"We are right,* you are wrong."

Apostle James E. Talmage, has just returned from his mission to England, and spoke recently in the Mormon Tabernacle on "The Need of Divine Authority." The papers gave an account of his speech and said that Talmage presented the problem from a number of angles and arrived at the conclusion that "The Church of Jesus Christ, of Latter Day Saints is *the only religious body in the world,* which has a tenable claim to the authority to minister in the name of Jesus." "There are only two churches," he said, "on the face of the earth, claiming to possess the holy priesthood; the Catholic Church claiming it by *descent,* and the Latter Day Saints by *restoration,* through the prophet, Joseph Smith."

He presented a brief summary of their theological basis and said that what the world now calls Mormonism, is seen by thinkers as a force that *must be reckoned with,* and he recalled the first vision (?) of Joseph Smith, in which he was told that *all the churches* then in existence were wrong, that they were an abomination in the sight of God, and that they taught the commandments of men with only a semblance of Godliness; and with more bigotry, he pointed out, that consistency demands that the Mormon Church be very exclusive in its *claims of authority.* When will Christians awake to the very subtle and dangerous influence that this Mormon Church is wielding in our land? At a recent mass meeting here in Florida, where all the ministers were present, the presiding minister said to the audience, as I closed my address, "How many of you know that the Mormon Church is planning to build one of its secret temples in "Howey in the Hills?" This is one of Florida's most beautiful developments, and it seems that the Mormons have been buying up land in this section and are getting a very strong hold; have organized a Sunday School with a Mormon elder as superintendent, and are planning to put settlers on the land already purchased.

How quietly and subtly they work. Before a community is aware of their presence, they have done their deadly propaganda.

Dear reader, think of your responsibility in regard to Mormonism and its growth. Send the word on; warn your neighbors; tell your Sunday School pupils; preach its menace from the pulpit; talk it in your missionary societies; have your young people informed. Work and pray and give.

Dr. R. H. Martin's Address

At the Washington Prohibition Rally February 28, Dr. R. H. Martin, as one of the 31 representatives of this number of organizations made the following statement of the work of the N. R. A.

The National Reform Association is a Christian Citizenship Organization with a constituency from practically all Christian denominations, and extending throughout the country.

It was one of the first organizations to declare for National Prohibition, and for a half century it labored for it. I believe I express the judgment of its constituents when I say that when after three-quarters of a century's education and agitation, we adopted the Eighteenth Amendment and enacted the legislation to give effect to it, we won the greatest single moral victory ever won on this western continent. The enemies' efforts to rob us of the fruits of this victory are a challenge to the Christian, patriotic citizenship of the nation.

The deliberate efforts to nullify the Eighteenth Amendment made its maintenance and effective enforcement the most outstanding and pressing political issue of our country. Political parties and political leaders can no longer evade or side-step this issue. The time has come when they must declare themselves. Let them choose whom they will serve.

The Christian patriotic citizenship of the nation have it within their power to force the issue. The National Reform Association joins with other organizations in calling upon them to do so. So far as lies within its power, this Association will aid in a united, aggressive campaign with all organizations and movements which have this as their common objective.

The Work of the Month

Professor Dickason led during the month from February 12th to March 12th, in the number of meetings held. He spoke 29 times in four States, Ohio, Michigan, Pennsylvania and West Virginia.

Mrs. Shepard came a close second with 28 in Florida. Dr. Swift in Eastern Pennsylvania and New Jersey, came third.

There were altogether 92 meetings held during the month in seven different states.

Dr. R. H. Martin and Dr. Wm. Parsons represented the National Reform Association at both the Prohibition Conference and the "United Council" of the Sabbath Associations. These meetings were held in Washington, D. C., on February 28 and 29, respectively. Accounts of these meetings appear in other departments of *The Christian Statesman.*

Uncle Sam—Sit In

JOHN HAREEN RHOADES

Uncle Sam—Oh, Prince of Riches!
Monied King, the nations o'er,
Think full deep, pull in your breeches,
And attend your neighbors more.

Mother-wit as well as bounty
Call upon a Nation's claims,
Uncle Sam, you'd best be friendly,
Sit with others, search their aims!

This old world is getting smaller,
Isolations don't exist!
Samuel, you'd best think deeper,
Guard those riches and assist.

War may happen, ever happen,
Long as love with hatred last,
But some wars may never happen
If all help—and drop the past.

There's a wondrous flag in vision,
Let us call it—Might Have Been—
It is white, with plain inscription—
"Peace on Earth, Good will toward men".

Hate and envy—bad, bad business!
Though we think we're playing fair;
Uncle Sam—away with weakness!
Pick your place, and choose your chair.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Cleveland, Ohio.

Editor Christian Statesman:

I herewith send you my check for $2.00 to renew my subscription to your magazine. Please send also, Bible in the Schools, by Fleming. I have been an almost constant reader of *The Christian Statesman* since 1867, missed only the first issue. I am satisfied that our country will never be right, until the principles advocated by *The Christian Statesman* are adopted. It is amazing how slow the Christian people are to distinguish between the rights of Jesus Christ as the Ruler of the nations, and the so-called rights of Jews and other anti-Christian elements in our country.

I recently heard a lecture on "Youthful Criminality," by a common pleas judge. He attributed it largely to the lack of home training and the prevalence of the divorce evil which is wrecking so many families; but he did not have a word to say in regard to the responsibility of the state in training children to be law-abiding citizens. At the close of the lecture, I told the judge that I was disappointed that he failed to say anything about the responsibility of the state, to supply the defects of parental training, by teaching them their duty to obey the laws of both God and man. I said, "You send boys of tender years to penal institutions, for violating the Ten Commandments, when they are not allowed to be even read in our schools. I referred to the importance of having the Bible in our schools, that our youth in the formative period of life might learn lessons which would guide them safely in after years. The gentleman's reply to all these suggestions was," "The Jews would object to that." This is the situation, a Christian people catering to the various anti-Christian elements.

We have ministers in our city, who seem so considerate of Jewish feelings that they will not, or at least do not, pray in the name of Jesus Christ, when Jews are present. Is it any wonder that religion is at such a low ebb?

Sincerely Yours.

Dear Friend:

The mistake made by the Judge you mention is, that the Jews as a race do not object to the policy of reading the Bible in the public schools. Neither do the Roman Catholics as a whole. A few bigoted leaders from both of these elements of the people object, and trembling politicians think it safe to let these small minorities dictate the policy of the whole nation.

Within the last three months, we have seen statements from both Jewish Rabbis and Roman priests approving of this policy, for a Protestant nation and arguing only for the right to maintain their own parochial schools. This right we gladly concede, as it is guaranteed to them under the Constitution of the United States.

The policy of Bible reading in the public schools, is slowly but surely growing in our country. Its chief antagonists today are the educational leaders of the

various Protestant denominations, who are obsessed by that thin end of the wedge of union of church and state idea, known as "dismissed time," and the National Education Association, which is the organ of modernism, in all its developments. It is upon these that we must expend our efforts in argument, in order to win, as well as upon our statesmen and politicians.

Sincerely,

THE EDITOR.

Editor Christian Statesman:

I have noticed often that in *The Statesman* both you and your contributors make the assertion that you have no interest in church affairs as such, yet in almost every issue you pay your respects quite vigorously to the Mormon Church, and in almost every one you oppose the Roman Catholic Church. Where's the jewel, for consistency is a jewel.

Sincerely yours.

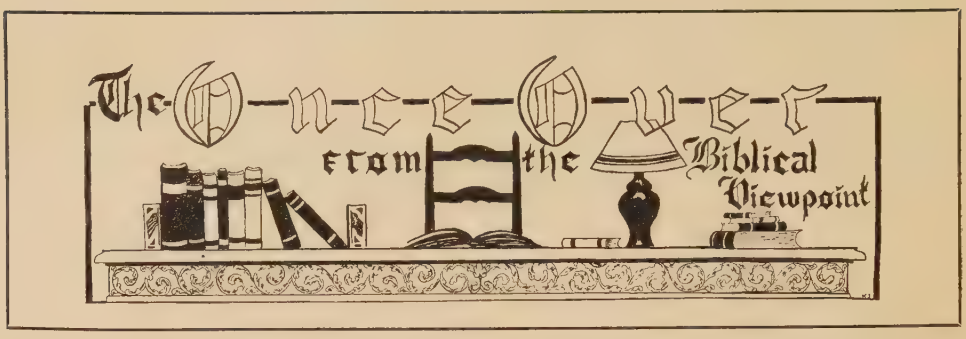
Dear Friend:

We are glad to point out the jewel for it is a genuine one. These two ecclesiastical organizations make claim to a divine right to control the civil governments of the nations of all the earth. They have well known aspirations toward achieving that dream. The National Reform Association and *The Christian Statesman* are devoted to the advancement of Christian political science. One of the fundamental tenets of that science is that not only must Church and State be separate, but each must be independent of the other and both responsible directly to God for its conduct. Where they occupy the same field of human service it must be as friends, cooperating each in its own way. Where either Rome or Salt Lake seeks to establish any claim to dominance over the state we are bound to oppose their efforts not as churches, but as political organizations. We believe in opposing them early before they can work themselves into a position to make trouble.

Sincerely yours,

THE EDITOR

IT is gratifying to note that the people of the Dominion are beginning to realize that daily religious instruction must have its place in the education of the young. Our existing educational policy aims primarily at the development of the mental and physical faculties, but leaves the child groping in pagan ignorance of the fundamental truths essential to the formation of character. Education entirely divorced from religion is wrong in principle and disastrous in its ultimate effects. For instance, while the Bible remains to school children a sealed book, and reference to its pages is forbidden the teacher, the child reads in a departmental publication—the School Journal—the Jupiter is king of the heavens. Instead of surfeiting the impressionable juvenile mind with fables, myths, and fairy tales, the inclusion of Biblical stories in the School Journal would be infinitely more beneficial, and would assist the teacher in moral instruction, which must have a religious basis to be effective.—*The Dominion Wellington, N. Z.*



SHODDY. By Dan. Drummitt. Willett Clark & Co., Chicago. Cloth. 337 pages, price $2.00.

A looking glass for Methodism, the author calls this book. He might have called it the making of bishops or the effect on Methodism of its own impact upon the life of the Twentieth century. To us it is an intensely interesting story. It made the old college days live again. The Dan Drummitt we knew in the early nineties comes out in maturity. If all of the multiplicity of details of life in Britain and America are as accurate and interesting as his description of college life in the Kansas of the eighties and nineties, it ought to captivate a large circle of readers.

The outstanding lessons of the book are the hints as to what the church should do about the pressing social problems of the day; the doctrinal needs of the age; above all it is a serious warning against the growing ecclesiasticism that is hardening the life of most of American churches, especially the larger denominations. The herecy of bigness and the fallacy of "the mass impact of the church on society" are here revealed in all their futility. Undearneath it all there runs the words of Tennyson:

> How 'ere it be it seems to me
> 'Tis only noble to be good.
> Kind hearts are more than coronets
> And simple faith than Norman blood.

It will be well worth while for every churchman in America to read it. Other denominations may not have bishops, but they have their "iron wheel" their climbers and their business manipulators who are as unconsciously worldly and merciless as those here portrayed. This book ought to do good as well as furnish a days pleasant reading.

PROHIBITION. ITS ECONOMIC AND INDUSTRIAL ASPECTS. Herman Feldman. D. Appleton & Co., New York, Cloth, 415 pages. Price $2.00.

Covering much the same ground as Irving Fisher's "Prohibition at its Worst,' this book is cautious, conservative and less vigorous and graphic than Dr. Fisher's book. It is original research of a reliable sort and in every thing points to the same conclusions, namely the social and economic success of prohibition to just the extent that it is honestly enforced. This adds another witness, to the value of our great social advance.

CHRISTIAN HUMANISM. By Russell Henry Stafford. Willett, Clark & Colby, Chicago. Cloth. 253 pages, price $2.00.

Human welfare as it concerns this world, is covered quite completely in the twenty sermons published in this book. The style is clear and simple, the truths presented are important, and the viewpoint of the author is scriptural. Especially timely are the two closing chapters on loyalty and tolerance.

CHRISTIANITY AND SOCIAL ADVENTURING. Edited by Jerome Davis. The Century Co. Cloth, 373 pages, price $2.50.

Twenty-four of the leading statesman, educators, writers and social workers, have contributed the twenty-four chapters of this intensely interesting volume. Almost every possible line of social improvement is discussed. How the Christian can serve the present age individually, through the home, the church and organized charities, labor unions and all sorts of societies are here presented. The greatest of all adventures in social Christianity however, is entirely omitted, that is, how the Christian citizen can act through the government to Christianize men and serve their social needs. It will be a happy day for America, when our writers catch up with St. Paul in political science. There is no indication in this book that any one of these twenty-four ever read Romans 13.

RELIGION AND SOCIAL JUSTICE. By Sherwood Eddy. George H. Doran Co., New York. Cloth, 210 pages.

Finishing this book, one cannot help being impressed with the piety and deep spirituality of the author. His keen insight and comprehensive view of the ills of society and the way they grow out of the imperfect grasp of Christianity so characteristic of the present is admirable. When it comes to the application of Christianity from the viewpoint of the old time National Reformer, he is hazy and weak. He seems to visualize no impact of Christianity upon the social order except through individual experience. While never forgetting the vital importance of this individual impact, we believe that we shall never Christianize the social order, until we visualize the organic relation between Christ and the civil governments of the earth. Christianizing laws, before we do that, is like tying oranges on an oak tree for festive occasion. First, make the tree good. It would add to Mr. Eddy's message if he clearly saw this.

CHIEF STAYTON of the Booze Brigade, recently revealed the length to which this crowd will go when he publicly opposed the features of the New York Education Law, which provides for scientific instruction as to the effect of alcohol and narcotics. Superintendent O'Shea had ordered all District Superintendents to see that the provision was complied with.

Stayton publicly objected to this. Give the calf all the rope he wants, he will hang himself the sooner.

THE cause of armaments in the world today is not aggression, but fear. The fear must be removed before the armaments can be reduced. Armaments will decrease in proportion as the sense of security against war increases.

—Lord Grey, in the Manchester Guardian

THE only positive alternative to war is arbitral and judicial setlement, and the extent to which proposals for the "outlawry" of war are sincere may be fairly accurately determined by the extent to which those who propose them are willing to accept in advance the decisions of independent tribunals. The test of the American offer will be the text of the proposal treaty of arbitration.

—Manchester Guardian

THE chief purpose in Christian education is to furnish the Christian view of life and of the world. All education, minus Christianity, is either wholly temporal in its value, or is erroneous. Even that which is good in education, minus Christianity, may become a curse if accepted as adequate for the needs of men. It becomes the occasion for the forfeiture of all true and eternal values.

—American Lutheran Survey

THE House of David is an example of the spurious religious orders which thrived in the United States during the last century, but which are one by one giving way. It will be a credit to American education and the intelligence of the American people, if others do not rise to take their place. Ignorance and credulity might well be interred along with all that remains of the immoral seventh messenger, King Ben.—*The Independent*

"YOU cannot constantly, day after day, treat the antics and predicaments of the opium user as a funny spectacle, the smuggler who provides him with his ruinous poison as a hero, and the officers who undertake to ferret out and punish and prevent the smuggling as snoopers, smellers, gumshoe artists, and so on through the whole list of villification, without cultivating and raising up in the minds of the thoughtless—and the thinking who want to take that view —the feeling, the impression that the man who robs a mail car, or kills a guard defending the mail, is a hero, too, and that the officers of the law engaged in ferreting out and apprehending the heroic robber are snoopers, gumshoe artists, worthy only of opposition and discouragement in every way possible.

—Attorney General Sargent

NEITHER COOLIDGE nor any other powerful party leader at Washington, appears willing gallantly to incur great risks for the sake of securing a great national blessing. But till some one is ready to do it, and put all to the touch, the prospect is that we shall see Congressmen continuing to slay war with their mouths, but doing nothing whatever practical and positive to bring about and establish just and lasting peace.—*New York Times*

DISARMAMENT is largely a national problem, capable of many solutions, but the maintenance of peace is an international problem, as international as democracy. It is because we regard it too often as a national problem, perhaps, that we have failed to find solution, and that when we look at the Disarmament Conference, we expect more than we have a right to expect, and are foolishly disappointed.—*SIGMA, Scots Observer*

I SHOULD like to see a little more depth in life. I confess I am afraid of the superficiality of my generation. The young people of today outside the churches are simply out for pleasure. I would rather have the Puritan with his mighty sense of obligation and his keen sense of duty, than see young people giggling out their best days. Let us start with ourselves.

—*Methodist Recorder, London*

"I DO not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course. Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively." And nullification is certainly not constructive.

—*Herbert C. Hoover*

AS I read the newspapers and periodicals, meet individuals, and address audiences, I am persuaded that increasingly Americans are learning to look for the petroleum behind the piety, the sugar behind the sanctity, the rubber plantations or investment opportunities behind the manifest destiny which pushes American economic penetration into all quarters of the globe, and sends out the marines to protect the adventurous dollar of the stay-at-home investor.

—*Norman Thomas, in The World Tomorrow*

THE imposition of prohibition alone does not account for this recklessness. The abnormal reactions of the war are still finding their expression in dimmed ideals, distorted vision, uncontrolled wills, a craving for excitement, and a general letting down of standards the end of which is not liberty but license, alluring but dangerous. Curiously, the worst offenders are not found in the ranks of youth, but among those of maturer years. Old age and youth appear to be

maintaining or approaching something savoring of sane stability while middle age has not yet found its bearings. Unfortunately middle age embraces most of the parents of present-day youth. Those to whom youth should naturally look for ideals and guidance are setting strange and often dangerous examples, and it is to the everlasting credit of youth that, against and in spite of this pernicious influence, our boys and girls are developing a clearer vision.

—*Moral Welfare*

IT is desirable that the pulpit should become a rostrum for the teaching, not of political economy—"the dismal science"—but of the divine economy, the joyful science, so that the kindness of God, even to unthankful and evil men, may be clearly seen.—*M. G., in Scots Observer*

ON both sides (Capital and Labor) there has been a growing recognition that the old habits and points of view are wasteful, even when they do not lead to active hostilities, that high wages and high profits are not necessarily inconsistent with one another, and that industry in general is more likely to yield an adequate return when those engaged in it do not spend half their time and energy in quarrelling over the spoils.—*Manchester Guardian*

EXPECTING MAYOR WALKER'S visit to Rome, the government made arrangements to meet him at the train and escort him to a hotel and so telegraphed him. He declined the arrangements. It was represented to him that his declination would be officially embarrassing. He replied, "If I have to cancel the rest of my trip from Rome and have to leave at once for Paris, I will see the pope first. I am a Catholic and I want to make my first official act in Rome my visit to the pope." The mayor of New York acting officially as mayor in Rome and as an American, tells a friendly government to stand aside while he makes an official visit to one of its subjects—reason assigned, "I am a Catholic."

—*The Baptist*

DEPORTATION or a heavy prison sentence, with the property padlocked for a year, will give serious pause to the Greeks, Italians and Chinese who are here to trade in bootleg liquor, run houses of prostitution under some disguise of store or restaurant, and who have come to free America to make a fortune at the expense of our girlhood, manhood and morals.—*Wesleyan Methodist*

OF what use is any preaching of morals or teaching of ethics which does not guard the community against the election of crooks?—*Christian Century*

W. J. Baxter writing in the Scots Observer, concerning religious education in the public schools.

"Things they (the children) can learn in common they should be taught in common".

Certainly, and that principle lets the Bible into the schools of a Christian nation.

Dr. Howard A. Kelly, of Johns Hopkins speaking through World's Work.

"There is no single disease in the world of which alcohol is the cure."

Page W. L. Stayton, head of the A.A.P.A. and tell him to wake his moss back cohorts. Its time for them to listen. Something is on the air that will save them from very embarrassing situations in the future.

Jim Reed of Missouri broadcasting from the stump in Arizona.

"I would not appoint a judge who represents only one side of a question."

In the matter of Prohibition enforcement, of which he was speaking, there can be but one side for an honest judge, that is to enforce the law.

The Michigan Lord's Day Leader Editorial.

"Is the church incapable of fighting more than one devil at a time?"

We are not very well posted on demonology, but its a sure thing that the world has more than one attacking force. The church will have to fight them simultaneously, or go under.

The Hon. L. M. Isitt, M.P., speaking before the New Zealand Parliament in favor of a Bible Reading in the Public Schools Bill:

"It has been forced upon me by observation and experience, that there is no narrower bigotry than that of the secularists."

The antipodes are in agreement on this conclusion. We will go further. There is no more dreadful, debasing, damning tyrant in the world today, than the secularist State as they teach it.

Lucien Johnston, writing in Truth, a Roman Catholic monthly, published in New York.

"The Catholic church has, it is true at times been in friendly alliance with the State, but no State ever dictated to her, her religious formulas. She never went that far in her union of Church and State."

Quite true. If we have read history aright, the dictation was always from the Church side. That is what Protestants shy at.

Julian Hillman, president of the Atlantic City Hotel Association, in an address before the Lion's Club.

"The bathing beauty pageant has caused Atlantic City to be considered as another Coney Island. It is driving the people of substantial means away, and bringing in the excursion and the hot dog crowd."

That sort of a gold mine always peters out. You can't herd people of culture with vulgar sensation chasers, nor lovers of decency with moral buzzards. Good people will choose their company and resorts inevitably do, whether they want to or not.

Dean Inge, broadcasting to the Congregational Union of young people in London.

"They do not—at least the best of them—care much what the church teaches, or what

the Bible says, but they demand first hand experience and original thought."

We have often heard that fools will learn only in the school of experience. Then they complain of the high cost of education. Better to let Jesus Christ tell us a few things.

Mr. Wickham Steed, of London, broadcasting in the London Observer.

"Americans are becoming more and more reconciled to the water wagon."

Seeing it is blossoming out with plush and leather cushions, with pneumatic springs and a sixty mile gait, it's no wonder. Try a whirl, Cousin John, and get a taste of comfort and a real thrill in speed.

Congressman LaGuardia of New York, in the New York Times.

"It will require an appropriation of hundreds of millions to make Prohibition effective."

Well? If the bootleggers and the moonshiners pay it "we should worry." We have still the immense industrial saving to the good. He knows perfectly well so far, his fellow sympathizers do pay it.

Doctor Jesse Jones, writing in the South African Outlook,

"Neighborliness among nations is the desire that other nations shall have equal opportunities to realize their own capacities with all the good will and encouragement we can give them."

We are glad that we can measure up to this in our relation to the Philippines and we must in our dealings with Mexico.

Someone speaking for the British Admiralty.

"We suffer from a plague of Rear-Admirals in this country and apparently the United States does the same."

So Admiral McGruder told us in the Saturday Evening Post. And see what he got. Then Plunkett and Jones broke loose, and spilled the beans. They want to challenge Great Britain on the supremacy of the seas. Probably the biggest obstacle in the path to peace is military professionalism.

J. D. Rheinallt-Jones, speaking before the Natal Missionary conference, in Durban, S. A., July 30th, 1927.

"Christian converts were rebels against the whole fabric of Bantu society, because that fabric was inter woven with religious and moral conceptions quite at variance with their new found liberty."

So many peace advocates today are rebels against a society whose whole tradition is built upon the "clumsy arms of force."

News report from Moscow. A soviet decree says:

"One day marriages will be severely punished".

Why one day? What better is a month or a year? Break the permancy and destroy the sanctity and marriage simply a barn-yard regulation.

Mrs. Defeatist Lunkhead under the reading lamp:

Listen to this. "Illicit distilling and bootlegging continue without sign of abatement. During the fiscal year 2.465 illicit plants were seized and destroyed, as against 2.488 the previous year.

Mr. D. L.: What are you reading from?

Mrs. D. L.: The annual report of the Commission of Internal revenue.

Mr. D. L.: Haven't I been telling you so? Prohibition is creating criminals and just making the bootleggers rich and killing people with poison booze. That's why I'm for Al. Smith.

Mrs. D. L.: But this report is for 1912. Eight years before prohibition.

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National Reform Program For Winona Lake

Chautauqua Season, 1928

Week Beginning July 8

General Subject: Foundation Principles Upon Which to Build Enduring National Life.

Speaker, James S. Martin, D. D.

Monday—The National Reform Program
Tuesday—The Source of the Power Which the State Exercises over the Life and the Property of Its Citizens.
Wednesday—The Accountability of Nations to God.
Thursday—The Relation of Governments to Christ
Friday—The Standard of Conduct for Nations and Governments
Saturday—A National Confession of Faith

Week Beginning July 15

General Subject: Christian Citizenship and Young People

Speaker, Prof. John H. Dickason

Monday—A Message from Number 16,542 to Winona Assembly.
Tuesday—A Message from Flaming Youth to Burning Elders
Wednesday—A Message from a Wooden Cross to Needy America
Thursday—A Message from Uncle Sam to His Partners
Friday—A Message from the Battle Front to the Reserves
Saturday—A Message from the Church to the Taxpayer

Week Beginning July 22

General Subject: Prohibition—Our Great Social Experiment

Speaker, William Parsons, D. D.

Monday—Why Prohibition?
Tuesday—Prohibition's Successes
Wednesday—Who's Who in This War?
Thursday—Where the Machinery Sticks
Friday—If We Had a Wet President
Saturday—Mending the Machine

Week Beginning July 29

General Subject: Public Education

Speaker, William S. Fleming, D. D.

Monday—The Cost of Christless Public Education
Tuesday—Christless Public Education Means National Suicide
Wednesday—Substitutes for Christian Public Education
Thursday—Is Christian Public Education American?
Friday—Public Education Can Be Christian
Saturday—Public Education Must Be Christian

Week Beginning August 5

General Subject: The Sabbath

Speaker, R. H. Martin, D. D.

Monday—The Sabbath and the Jew
Tuesday—The Sabbath and Its Lord
Wednesday—The Sabbath and Democracy
Thursday—The Sabbath and Commercialized Amusements
Friday—Sabbath Laws and Court Decisions and Opinions
Saturday—Securing a Sabbath Law for Our Nation's Capital.

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